

# The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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## The Race Problem as a National Disease

A Discussion of the Serious Phases of the Subject in Relation to American Destiny

By KORESH

**A** PROBLEM CONFRONTS the nation; not a new one, nor one that has not received very much consideration, but which applies now more especially to the Southern States. It constitutes a disease in the body politic which, though having been under discussion for many years, is no nearer solution, from all external appearance, than in the very beginning of its agitation. We have reference to the race question. So far as we know, it has never received a very critical analysis.

Before a physician can properly treat a patient which he is called upon to take under his consideration, he carefully applies the principles of diagnosis, that he may locate and define the condition of the applicant for medication. A perfect diagnosis constitutes the major part of the physician's responsibility regarding his charge.

What is the character of the disease that has been denominated the race problem? Is it local or constitutional? Is it in the blood, in the bones, in the tissue? Is it a skin disease, and therefore a superficial and local parasite? If the disease is constitutional, then the remedy should be a constitutional one. In the study of any disease of the human constitution, it is the physician's business to take into consideration the history of the patient in relation to his affliction. In the study of this national difficulty, it is necessary to know something of the history of the calamity which confronts the nation. The history of any disease with which a patient is afflicted, goes very far toward a comprehension of its nature, and constitutes a large percentage of the principles involved in the diagnosis of the case.

It sometimes occurs that a patient refuses to take the medicine prescribed, and this is often the case where the disease is of the character of mental aberration. It is often difficult to manage the treatment of an insane patient. It may be that this disease is a species of insanity, and that when the case is diagnosed, the patient

will refuse to take his medicine. This is not infrequently the case.

There can be no question of the fact that the disease afflicts the blood; but it does not follow that it is confined exclusively to the blood. When a poison permeates the blood, it does not confine its ravages to the blood alone. If it enters through the blood, a blood remedy is generally applied. If it be a fact that God has made all nations of one blood, as Scripture declares, there is a possibility that it is a blood disease; and if it be a blood disease, then it is more than probable that a constitutional remedy is required. But where is the physician? We have had Doctor Republican and Doctor Democrat for a good many years, and the more these doctors prescribe, the worse the disease seems to ravage the patient. There is one Doctor Socialism, who has gained some notoriety, and possibly some celebrity, and who is making an effort to get hold of the patient afflicted with the disease; but whether or not, his attention has been directed to this particular condition of the patient, we have not been informed.

We cannot go into detail of the history of the disease called the race problem. The entire nation is responsible for its existence; and if there is danger of calamity, the nation must father the responsibility. We say father it, for the mother had nothing to do with inviting the contagion, and because she has been a political nonentity in the United States. The father, therefore, must take the entire responsibility of having contracted the disease. The mother is exonerated.

In few words, the history begins with the stealing of the people of one nation by another, for the purpose of industrial and commercial development which, it is barely possible, was a violation of those principles of righteousness which should actuate the relation which men ought to sustain to one another. The colored race was brought into this country for financial and commercial gain, under the competitive system. Is this one of



the diseases of the competitive system? And will the destruction of this system regulate the difficulty? These questions will be considered in this analysis. It will be further considered as to whether the race problem is a disease, or merely a symptom of a more deeply seated malady.

In the history of the race problem, it will be found that the North and the South were equally guilty for the iniquity of slavery, if it were an iniquity; and it will also be found that the North never enacted laws for the *freedom* of the slaves, but for the reason that it became an unprofitable business to continue the traffic of slavery in the North. We cite the following in confirmation of the statement: The law was enacted in New York state, that there should be no more slavery after twenty years. What was the consequence? The people of the state who held slaves had the opportunity to dispose of their possessions in human beings, to their Southern neighbors, an opportunity of which they availed themselves. New York state then went into the business of underground railroading the property which they had sold, and afterwards stolen from the people to whom they sold. And this was called the fulfilment of the moral law!

Wherein lay the seat of the disease? It had a deeper constitutional hold upon the patient, than the mere fact of the transportation of the black race into the country of "Christian civilization." It lay in the competitive phase of commercialism, "the stupidity" of which even that sensational sheet, the New York yellow journal, has been able to see and enunciate. We will not further detail the history of the patient afflicted with the moral taint of political and commercial intrigue.

In the study of the race problem, there may be psychological forces to be considered, which might place the problem within the pale of causative momenta not regarded as pathological phases of activity. We cannot deny the fact it is a disturbing influence; so far at least it is a disease (disturbance), and will soon or late demand special attention from some authority, unless it be left to settle itself,—which is more or less a dangerous proposition.

If we were to consider the great question of the disposition of ten millions of people in the United State, from an altogether superficial and one-sided view, we would look entirely to the interest of the white race, regardless of what the colored race might feel was due to it; simply looking upon the race as belonging to the animal kingdom, and not to be consulted regarding its emplacement. This is the point of view from which many interested in the problem observe the question. Are the rights and feelings of the colored race to be considered in the settlement of the question?

If the white race has regard for its own continued supremacy as the leading race of the world, it will devolve upon it to take drastic measures to insure that perpetuity; for indications are that there must come, in the near future, a black population (especially in the South) whose very numbers will constitute a menace to

the supremacy of the white population of the country.

In viewing the situation from a psychological point of view, we must study forces which do not appear upon the surface. What are the causes back of the external influences, which appear superficially to any observant mind? Was there a force operative behind the pure commercial and industrial phases of the question, which impelled the nations of the earth to bring a black people into the country? And was there in this purpose determination to place a colored race in juxtaposition to the most civilized nation in the earth, for the further development of that colored race? If such are the forces at work in the evolution of ethnic progress, would be well to inquire into the causative forces lying deeply seated within the human soul.

In the settlement of this question, God's purposes will have to be regarded as of paramount consideration, or there will come a greater punishment than has already been meted out to the nation upon which was visited the calamity of the great Rebellion, in which both North and South suffered the shedding of blood without which, it is said, there is no remission of sins. Will the men who have this question to settle, consider the purposes of the Almighty?

We have reason to believe that the question of the purposes of the Almighty will not be considered by any other than the great Physician; because the world in all of its propulsive operations, is actuated through the forces of the competitive system, which are altogether opposed to the principles of righteousness and justice.

Behind the mere fact of the transportation of the millions of the colored race to this country, there existed a causative intention involving psychological principles which are not generally disclosed in the agitation of the problem. This race was brought into the country for the purpose of its development on the line of a progressive civilization, by the operation of causative forces apparently beyond the perspective acumen of the common reasoner. God will take care of his people, whether they be black or white, in his own good way; and woe betide the men or nations that, regardless of his purposes, attempt to settle on a purely commercial, industrial, social, and political basis, the problems which the Almighty brings into the field of ethnic evolution!

The present great danger lies within the field of political agitation. The question of republican or democratic supremacy in the nation, places the colored race problem in the field of politics, where there is no regard for the rights of God, man, nor the devil; and so long as it remains a political issue, there is great danger of disturbing the equilibrium of the nation, with no possible expectation of the solution of the problem. The fact that with the colored race rests the balance of power in the politics of the nation, affords a cause for the deepest apprehension. The Southern white people will never submit to the dominance of the black race, and their continuance in the field of Southern politics means their dominance, unless there be inaugurated



some political restraints which will subordinate them to a governing force of a superior character. The Northern people have no right to force upon the people of the South, for political reasons, the possibility of colored dominance; nor should the Southern people be expected to submit to any such outrage by either Northern republicanism or Northern democracy.

The Fifteenth Amendment to the Constitution stands in the way of a settlement of the question upon a political basis, unless there can be induced a compromise between the North and the South, in which the North is willing to make concessions. And here again arises what the North views as a menace to the stability of the Government; for does not the North know that the North and the republican party are the only safe repositories of national guardianship?

Were it possible to annul the Fifteenth Amendment, the increase of the colored population would continue at an accelerated ratio. And even though the Negro were disfranchised throughout the country, as he practically is in the South, the multiplication of the race would continue as a constant menace to the white population. The danger is as great to the North as it is to the South; but, owing to the circumscribed limits of the ordinary mental perspective, the politicians are unable to look ahead to future possibilities and future dangers.

Commercial and political interests obscure that vision into the not distant future, when the white race will have to confront the problem of such a superiority in Negro population as will threaten the extermination of the now dominating race. While the white race exercises authority over the black, and has it in its power to enforce upon the subdominant people the conditions by which it can be directed in its future destinies, the political and commercial greed of the white race obstructs its rational processes to that extent, that it is blinded to the dangers which threaten the nation.

If the question is not taken in hand and dealt with upon the basis of a drastic and radical operation of the legal powers in the functions of the Government, then the throes of Nature must be depended upon for the solution of the problem, which will necessarily be in the line of national catastrophe. Were it possible to obliterate the distinctions of color and its concomitants, to the extent of ethnic infiltration through a marital interblending, the difficulty would be obviated; but this is impossible within the limits of the United States, though the processes of amalgamation have made great advancement in the West Indies and other countries within the confines of America, to say nothing of the indications of infiltration even within the limits of the United States.

The race crisis will come to its fruition before the amalgamation proposition can work out the destiny of the Negro race in America. The present stage of the disease is in the hands of the politicians. Can this power afford any promise of a solution that will obviate the catastrophe of a race war between the black and the white? Were the politicians of the North and the

South equally open to the status of the situation, there could be no doubt of an early settlement of the question favorably to all parties concerned; and it will come, either to this compromise or to a disastrous termination.

In the medical profession there are two methods resorted to in cases of danger; the one is palliative, the other is radical and heroic. The heroic method is generally the surest means of rooting out the difficulty; but it is out of the question in this case, and consequently we are not prepared to state of what the heroic treatment would consist. We can define the palliative and lingering treatment, which is that of forcible transportation, even though it be at an expense of millions of dollars to the Government.

The Negro need not be transported back to Africa, whence he was stolen. Any voluntary transportation of the black race to Africa is a matter for the Negro to decide. His colonization within the limits of the powers and possibilities of the United States, is one of forcible removal under the most favorable conditions which money and the highest considerations can devise. The fact that there is a race in our midst which is socially ostracised cannot be disputed; and the concomitant fact, that two races thus distinctively defined cannot dwell together in amity and in safety, ought not to need discussion. There should be a forcible separation, then, of the races by the consent of both the North and the South. The proposition should be taken entirely out of the political field. Such a separation need not be total, for there is need of Negro industry within our midst; but this can be regulated when the Negro is taken out of politics.

Will the North listen to any proposition that will alter the balance of power now maintained by the black race? By no means. Will the question of transportation be taken up with any promise of bringing it to an issue? Not by any manner of means. Then what? The volcano will continue to smoulder until the eruption comes, when the conditions will be urgent enough to constitute an upheaval that will make all other troubles from the source in question sink into insignificance.

Is this, after all, the solution of the race problem? Positively no. Where and when shall we look for the solution of the problem? We suggest the possible virtue of the remedy which we have denominated as palliative, but we do not believe the treatment will be applied. Considering the fact of the prostitution of the political powers of the nation, and the influence of the commercial drug with which the world is hopelessly doped, we have suggested the forcible division and distribution of some of the ten millions of the "Afro-Americans" who now constitute a bone of political contention, and in whom lies the danger to the stability of the Government. If the Negro could be removed from the political field the danger would be postponed; but never will it be obviated, except through the application of the heroic processes to which we have but vaguely hinted.



## The Claims of Modern Christians

In Contrast With the  
Doctrines of Koresh  
By KORESH

**I**F WE ANALYZE the claims of the modern Christian, we must meet the issue upon the basis that what is asserted by the claimant is either true or false. The burden of the argument must necessarily fall upon the side of the Christian believer. Whatsoever analysis we may institute must involve the proposition that the Christ of the Christian dispensation was the Son of God; and that therefore, being the Son of God, he was the legitimate Son of God, and consequently heir to the throne of God. We will admit, for the sake of the argument, that Jesus the Lord was the veritable Son of God, and, as declared, the Son of man; that is, he was the Son of God by virtue of the divine overshadowing, and he was the Son of man by virtue of the fact that he was also the legitimate offspring of the human race. He was therefore the legitimate inheritor of the throne of God; and he sits at the right hand of the Father, which means that the Father, the begetting principle, descended to the left hand; the Lord Jesus having the seat of authority and power precisely as the gospel of the Lord declares.

Admitting that the Christ of God is the Son of God, and that he sits upon the throne of God, we may begin to study the relationship of the regenerated man to this Son and throne. Every professing Christian assumes that he is, not will be, regenerated. Let us analyze the term regeneration. This word is the compound of a Latin and a Greek term. The prefix is *re-* again; this signifying a repetition. Generation is from the Latinization of the Greek word *gennao*, to produce; therefore the word regeneration means merely, reproduction. It signifies this and nothing more.

The term regeneration as applied to the man converted to the Christian confession, means that he is regenerated from the condition of the corruptible state to the incorruptible, from the mortal state to the immortal state; because the process of regeneration (reproduction) depends upon the seed of regeneration—the seed of the Christ, the seed of the Son of God—having been planted in the soul so as to reproduce, in the soul, the offspring of the regenerated Son of God. This is precisely what the modern Christian professor maintains is his conviction—that he is heir of God and joint-heir with Jesus Christ, not merely to the *kingdom*, but to the *throne*; for the Christian could not be on an equality with the Lord Jesus (the elder Brother) without possessing the same rights; and the declaration of the Lord was, that what he possessed from the Father was also their inheritance, hence our inheritance if we are the Sons of God. Now let some man arise, making this claim in modern times, as if he thought it were true, and what a howl would go up from every professing Christian's throat! Why this howl? Merely because the Christian world does not believe a word of it. It is a confession with the lips only, while in the heart there is not a vestige of the genuine Christian faith.

Can there arise a man with sufficient grace, with sufficient faith, with the endowment of sufficient righteousness to dare take the Bible at its word, and make application of the principles involved in the promises to the Disciples of the Lord Jesus? What would be the chances with the common Christians of today? The same that the Lord encountered nineteen hundred years ago; for the human heart is the same, the lack of faith is the same, and the intolerance of the world is a thousand-fold greater now than then, though the barbarism of this age is a little differently administered from the barbarism of the day in which the Son of God met his death, because he made some striking innovation upon the phases of religious devotion then in vogue among the chosen people of the Most High.

If there be a righteous man in the world, then he may make this claim upon the basis of what the world professes to believe; first, that Jesus, the Son of man, was also the Son of God by generation; second, that the *righteous* believer is the Son of God through regeneration (reproduction) from the Son of God. Being positively regenerated, he is changed from the mortal man to the immortal man, and he is therefore, by the process of regeneration, made heir to the inheritance promised by the Lord to his followers. His blood is now the blood of God; his flesh is the flesh of God; his manhood is the manhood of God; and, being the offspring of the Son of God, he has come into the powers of the Almighty; therefore he is the Almighty.

This is what thousands are claiming today, so far as the conviction applies, eliminating from the claimant that I have said regarding the personality of the Lord. I mean that there are thousands who claim to be God because all there is in the universe is God. This belief, however, holds to the conviction that Jesus was a myth, but that the Christ principle is a fact. What is the right of these claimants as maintaining their conviction, while at the same time they deny the special Sonship of the Lord Jesus, the Christ of God—God the Son, and heir to his throne? I am only considering the claimants' right to fellowship with God upon the basis of the Biblical promises. This must be predicated upon the fulfilment, in the claimant, of the demands of the law,—the only basis upon which the right of inheritance obtains. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates [the new and living way, the immortal way] into the city." "Blessed are they that do his commandments." This obedience must depend upon a scientific analysis of the commandments, for without this, the Decalogue cannot be understood nor applied.

Have we seen any who keep the commandments? We certainly have, if we have seen any in whom the process of regeneration has worked to its full fruition. But is the process of regeneration (reproduction) from the Lord fulfilled in those who pretend to be followers of the Lord Jesus? Every pretended follower of the Lord has here some food for thought; and some serious thought at this time in the world's history, is the demand



inating love and momentum of the human soul. How many Christians are there in the world—on the basis of a crucial analysis of Christian claims and conviction?

Let one man arise who understands the law of God, with power to put it into force in his own life, and the application of that life would look contemptible to the masses of Christian (?) people in the world. They would not consider such a man worthy of favorable attention or life; and the Christian world would at once demand his extradition to the regions from whence they would infer he came—they would at once consign him to "the bottomless pit." If you want the respect of the Christian world, do not infringe upon the conviction that the god to be worshiped is the money god.

The modern Christian says he is "born of God." If he is born of God, then he cannot commit sin; for it is declared that "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This argument would be a settler—providing they are born of God. Do the "holiness" people contend that their seed remains in them? If a man be born of God, his corruptible has put on (is) incorruptibility, and his mortal has put on (is) immortality. Is the body of the "holiness" man subject to corruptible decay, like that of every other man who has not overcome death? After the Lord arose from the tomb of Joseph, he dissolved in the presence of his Disciples and became the Holy Spirit and was absorbed. He said, "I am the way, the truth, and the life." Do the people who profess "holiness," pass out this new and living way? Not that we have ever heard of.

What do Christians profess? That they are born of God; that they are regenerated; that they are children of God; that they are saved; that they are heirs of God and joint-heirs with Jesus Christ,—these and many other things too numerous to mention. What does the Koreshan claim? He claims, first, that the promises are sure; second, that "To all that believe in his name, gives he power to become the sons of God." Then the hope of the genuine Christian is, that it is possible to become a Son of God. He strives to that end, and looks forward to its fulfilment when, in the fruition of the age, the Sons of God are manifest. So long as the man is in the mortal state, he has not become a Son of God; and if he not a Son of God, then he is not a child of God.

If I should claim to be a Son of God in the fulness of such a fruition, I would claim what the Evangelical Christian claims. If I claimed to have all my sins forgiven, I would claim just what the ordinary Christian claims. If I should claim to be regenerated from Jesus Christ the Lord, I would claim what the modern Christian claims. Were I to say that I am heir to the throne and kingdom of Christ, because I am joint-heir with my elder Brother, I would be making the same claim that the Christian makes, in every sect and church throughout the world.

Were I to make the claim that I am called of God by a special operation of the Holy Ghost, I would be making the common claim of every minister of the pro-

fessed gospel of the Lord Jesus throughout the world. Were I to declare that I am a Son of God by virtue of being born of Jesus Christ, I would only reiterate what I have heard all my life from the mouths of Christians (?) in all the churches of Christianity.

What is the difference between my claims and those of ordinary Christians, some of whom have entered into a conspiracy to defame and ruin the characters of hundreds of people of whom they know nothing? The main difference is, that in the discovery of the fact that corruptible and mortal men and women are not the fruit of the Tree of Life, I am authorized, by virtue of having the truth revealed to me, to declare it to the world, and to lay before the people the great truth that in order to become the offspring of God through the processes of regeneration (re-production from Jesus the Christ), it is essential to *know* and *apply* the law and science of immortal life.

By the authority of the Almighty, I am gathering the people who are willing to make the essential sacrifices to the end that they may become the offspring of the Almighty, a degree of evolution to which men and women may aspire, but not reached by the Christian world, though it is claimed to have been already reached through the modern phase of Christian belief.

Koreshan Universology holds the key to the origin and destiny of man. It cannot be comprehended but by those who are to become the fruit of the Tree of Life, now, at the end of the dispensation. I am after the fruit of the harvest—nothing else. In that fruit was planted, nineteen hundred years ago, the life of the Lord Jesus. When this regeneration is complete, the Sons of God, his offspring, will be manifest; and none can awaken to the full realization of this fruition but those in whom the Word (the Lord Jesus Christ) was planted by the operation of the Holy Spirit, at the time when the Spirit was shed; and that was at the beginning of the Christian dispensation, when the seed of immortality was planted.

## Oppressive Power of Political Rings

KORESH.

THERE are hundreds of men in New York City whose sole business it is to manipulate politics for the great octopus which has its tentacles so intermeshed with the masses whose hours are too full to investigate the political situation, but whose votes are manipulated by the parasites of the money power which control the primaries, to gain an insight into the mysteries of the operations by which the people are oppressed. It does not require a very extensive investigation into the workings of the politics of the country, to discover the fact that the primaries are not directed nor controlled by the masses who constitute the voting power of the country; but that combinations of millionaires, both democratic and republican, absolutely sway (through diabolical political rings) those primaries directly for the interests of the corporate plunderers of the working masses.



## The Field of Woman's Progress

**H**EAVILY the weight of oppression falls upon the world. Both man and woman are under the curse; but woman bears the greater burden, though she is weaker physically, and more sensitive to wrong. It is sad to note that millions of people are compelled, in the terrible competitive strife, to toil against all odds for bread; but it is more still to note that tens of thousands of women and their children, labor year after year without hope of relief, in sweatshops and factories for starvation wages. The facts constitute a sad commentary indeed, on modern so called civilization. A writer recently illustrated a timely article with photographs of women as burden-bearers. In some countries of Europe women swing the axe to fell trees; push fuel on wheelbarrows; cultivate fields and gather harvests; and even pull plows like the ox or horse. But worse things befall woman in America. Enforced slavery of woman is terrible to contemplate; but maternity in bondage to the lusts of man ranks as one of the greatest of modern horrors.

### THE VIRTUES AND FUNCTIONS OF THE SUPERWOMAN

BY BERTHALDINE, MATRONA.

**T**HE WOMEN of the nineteenth century fail to realize that the power to reconstruct a divine social and individual organization has been given into their hands. Woman is the elect instrumentality of the Almighty for the new birth of the body on every plane of being. Man never gestates nor brings anything to the birth; these functions are peculiar to the woman. The whole creation is groaning for the birth of a divine kingdom of humanity in the earth, for the establishment of righteousness and peace.

A God-Man begat the aspiration for this new creation nineteen centuries ago. The aspiration still lives. Does the womanhood live, matured to be quickened by the science of the law of immortal being, to give such a kingdom a scientific birth? We believe this womanhood, the sphinx or throttler of humanity's debasing passions, lives in America today, and to this end will be called to the front rank of human activities with men. Already a proclamation has gone forth, direct from the throne of genuine science, which demands her response. From this proclamation we quote the following:

"The time is at hand for judgment. The Almighty God has awakened as one out of sleep, and like a mighty man that shouteth by reason of wine."

"The fallen serpent—intellectual power degraded to a degree below the level of the brute, in the authority of masculine dominancy—has desecrated the secret potency, violated the law of procreation, and reduced maternity to the common prostitution of pleasurable indulgence.\* \* To the women of the nineteenth century, be it announced that you are divinely authorized to mount upon the wall, the ramparts of the citadel of immortal life, and from these heights, and from thy lips, and from between thy teeth, pronounce the lifting of thy curse. It was said of old, because of thy fall, 'Thy desire shall be to thy husband, and he shall rule over thee;' but now, by the authority of the Most High God, thou art commanded, O Woman, to lift thy hand to him and swear, by his Most August Majesty and by his throne, that the desecration of maternity shall henceforth cease!"

"The man-made right to obligate, by a ceremony copied from the anathema of Jehovah, the so called 'marriage' right is a usurpation of authority, and by the power of the pure woman-

hood of this age it shall be annulled.\* \* From this time forward, the right to hold thyself and thy sacred offices from prostitutions and pollutions to which thou art obligated by physical and judicial ceremonies, issued under the usurpation of masculine prerogative, is proclaimed.

"O Woman! thou shalt stand in thy might,\* \* carry aloft the standard of thine integrity. Thou shalt march to victory, conquering in thy progress, till every enemy of life shall bow submissive at the foot of Him to whom every knee shall bow, and every tongue shall confess!\* \* Proclaim everywhere in private and public, in the drawing room and on the rostrum by tongue and pen, the year of liberty for woman! Where masculinity yields complacently to the inevitable decree of divine justice and judgment, crown him thy king."

The idea of the superman, or the arch-natural man, is wide-spread. Mrs. L. H. Harris, of Nashville, in an article in the *New York Independent*, writes most ably and charmingly for the wider spread of the idea of the superwoman. She says: "Man can never be superman in the altruistic meaning, until he concedes to woman the opportunity to become superwoman, as she long ago yielded him the condition of being the arch-hero of life." From the arch-hero of life in the universal sense must issue the proclamation of woman's restoration to her rightful dominion. The arch-hero of man universe will be distinguished by this issuance, and a life of obedience to his proclamation.

Speaking of women who in the past have posed as superwomen, Mrs. Harris says: "These were only martyr women of whom the little bird of clay, meagre-faced lady of modern times, who gushes about doing tiny goodness, is but a feeble type." The coming superwoman, the crowning glory of the God-creation, has had no visible prototype within history's times. The Church Triumphant in the heavens, seen in the vision of John the Revelator as the glorified substance of the life of the Christ in earth, is her sole recorded herald. The science of this church, becoming visible superwomanhood of God, has been drawn from the depths of that womb of Nature into which the superman, in the image and likeness of God, poured out his soul unto death.

Clara Barton, the founder of the Red Cross Society, is in her 89th year, and still active. She recently organized a new society, the National First Aid Association of America. The object is the dissemination of knowledge of giving first aid to the injured.



## Woman as a Factor of Genuine Reform

BY BERTHALDINE, MATRONA.

IF MOTHERS are interested in lending a hand to the fundamental reform work of restoring commercial integrity to humanity, let them begin by teaching the tots that a square deal requires the reciprocity of value for value. Mothers who are giving their tots a rational parental devotion, will teach them what constitutes the rational expression of filial affection. Service for service should be the order of society in its every form. The old dragonic power, most externally and vigorously represented by Japan and China, has, through the worship of ancestors, inculcated, fostered, and reaped the reward of filial devotion. These nations have enjoyed national longevity. Practically each generation has religiously honored its known fathers and mothers. The Mongolian skin of the old dragon is now positively yellow with age. The old Chinese mother, the Empress Dowager, still has her will with little old John Chinaman, and proposes to educate him to support his new Japanese head with dignity and power. For the Mikado, the nobility of Japan will die as for a god, believing him to be their God-descended sire.

One of the signs of the last stage of the degeneracy of Christendom was to be "despisers of parents," and the scoffers at God's humanity. From lack of the uprightness of wisdom, on the part of American parents, we have their moral decrepitude visible in lustful children, with cigaretts in their mouths, corsets deforming their vitals, and inane slang driveling from their lips. Such talk about "the old governor," or the "old man and the old woman," whose counsels they despise, and whose more decent manners are pronounced "old fogey." Wisdom's way, if you can find it, is always up-to-date, and gracious in commanding respect. Children cannot be put too early under the discipline of keeping the commandments. This requires indefatigable industry on the part of the children as well as the parents, in a community life organized for the service of the universal well-being.

Children may best be kept from the diabolism of self-abuse and kindred evils, by the earliest instruction that the chief joy of life is derived from usefulness to a community. Let them know the truth, that the evil forces of Nature, personified as satan by the dissolute or useless woman, will get them, and possess them soul and body if they fail to keep busy, busy, busy, from the love of God shining out in wisdom's way of use. Entertain children by making them entertaining by the charms of *happy usefulness*, their neatness, intelligence, and accomplishments. Ability to cheerfully obey should be learned in the cradle. When the little tyrant would make night hideous with its obsessions from the evil sphere of its mortal birth, is the time to cast out devils or transform them to angels of light.

If the mortal mind is at enmity with the mind of God, who only hath immortality, then obedience to the law which destroys mortality cannot be undertaken too early, with precept and example. The woman's depart-

ment of THE FLAMING SWORD would advocate, for mortal life, a mother and baby reform movement that would require baby to be well born and well bred, and therefore, the mother made a free citizen, a scientific law-maker, who could establish a broad protectorate of wings, the powers of knowledge, over her young, and ensure to them a sire mounting upward to immortal manhood. If a son would be greater than his father, let him begin his growth in greatness early, by first-class service to humanity. This service includes his natural father, among the elders, requiring for their longevity in happiness, as much devotion in age, as he in infancy had required from services of parental affection and counsel. In this way, among the great men and women of the future, instead of the fathers, shall be the children of the present, as their temples of all progressing spiritual and natural life.

To be wise to win the respect and love of children, our own love of law and order must be self-evident. We must be inflexible in our allegiance to principles, yet as adaptable in the wisdom of their application as the most flexible of serpents in the subtleties of circumspection. To be wise to win our way to the hearts of sensitive children, time, place, and the eternal fitness of things must be considered in every act of passing judgment upon them. The too common obnoxious young American is a mongrel neither human nor divine in birth or breeding. Human divinities are required of most perfect and finely balanced paternity and maternity to transform such a mongrel to a thoroughbred human child of divine origin. The reestablishment of a divine dragonic power of ancestral worship in an earthly kingdom of righteousness, is needed to pass over the child of today to the greater manhood of the future.

## Divorce as a Symptom of Social Disease

BY N. C. CRITCHER.

WE HEAR and read constantly speculations as to the cause of divorce in the marriage relation, which is undermining society by its deteriorating influence upon the parties immediately concerned, and the world in general. Saddest of all is the effect on the lives of the children thus subjected to loss and humiliation. Not very many years ago divorce was considered disgraceful, so much so that Queen Victoria refused to receive or countenance in any way, a divorced person; and it was not until after her death, and the accession of King Edward, whose views of morality are quite different from those of his mother, that they could be presented at the English court. Divorce meant ostracism from social life in America, also. But as with all other evils, familiarity lessens our abhorrence; "we first endure, then pity, then embrace," and it has gradually become accepted as an easy solution of the difficulties which are often experienced in the union (often upon very slight acquaintance and without the proper consideration) of two people, in a bond requiring the highest principles to constitute it a success.

The ease with which this relief may be obtained, neces-



sarily lessens the effort to overcome the conditions causing discord. Mutual forbearance, by which alone any united effort is made possible, is too often forgotten, and slight differences produce the deplorable result which might have been avoided by its exercise. Divorce, however, greatly as it is to be regretted, is but a symptom of the disease afflicting the body politic; and back of it, and causing it, is the false relation of the sexes, which degrades marriage by giving to women a subordinate and dependent position. Until woman holds her rightful sway there can be no essential improvement on that plane of life. Until women awaken to their responsibility in the matter and assert themselves, demanding their rights, which now are practically ignored, there can be no solution of this difficulty. Equality before the law, and in all of the relations of life, not as a boon bestowed by man, but as an inherent right, cannot be too emphatically and persistently demanded, because upon it depend not only the happiness and welfare of women, but of the whole race.

It has been promised by the highest authority that the curse upon woman, under which she has suffered since the fall, shall be lifted; and it will be when she awakens to the possibility, and realizes that it is to be accomplished by her own effort, based upon that promise. Another evil, far-reaching and disastrous, which would probably seem to the average mind to have no connection whatever with the marriage question or the sex relation, is the wholesale adulteration in every conceivable form, and of every known product; but it also is the result of the departure from a righteous standard. We need expect nothing pure without purity in the life producing it. The principle, or rather lack of principle, which rules business life, that success justifies the means used to secure it, and that sacrifices everything to that end, saps the very foundations of morality, and makes the pursuit of wealth the ruling passion of mankind.

"The love of money is the root of all evil." The true meaning of this saying has never been understood until given by Koreshan Science. Commerce, for which money or its representative is necessary, exists upon three planes; the religious, or the relation of man to God; the secular, or the relation of man to man; and the commerce of the sexes. When adultery prevails in these relations, life is perverted at its source, and all evils follow in the wake. It is thus that division or divorce has come between church and state through the separation of truth and good in the lives of men; and it is not difficult to follow the descent step by step until marriage has lost its sacredness, and there is so little love for the neighbor that the food which is his very life is, for the sake of profit, adulterated even with poisonous ingredients, so that it is impossible to rely upon the purity of any article offered for sale.

If any proof is needed of our being at the end of the age, these conditions amply furnish it. When the foundations of life are attacked, as they are by these evils, nothing but reconstruction from the very beginning will avail. Palliative measures have been tried in

vain; even now the church, alarmed by its loss of influence, is straining every nerve in its effort to reach the seat of trouble. There are churches where healing is being practised, others where they are trying to provide employment and give relief by a sort of intelligence department; but the festering wound will never be healed by these futile remedies.

The axe must be laid at the root of the tree. With the reestablishment of the true religion, the re-tying of man to God, all of the evils resulting from the gradual falling away will be corrected. Koreshanity, succeeding Christianity as Christianity succeeded Judaism, the fruit and culmination of the dispensation, in wonderful and all-embracing science, gives the key to all the hitherto hidden mysteries, and lights the path to the glories of the Golden Age.

### Woman's Influence in the Making of History

BY ELIZABETH ROBINSON.

TO ONE of the Professors of a prominent American University is credited the statement, that woman will always be the inferior of men; that their mentality is such that makes it impossible to be man's equal. But at the same time, one of our eminent divines writes: "It is quite true that, no matter what the limitations of woman may have been in earlier civilization, and especially in Oriental civilization, there has never been wanting illustrations of women of every race and age and clime, who have risen above their kind, and have revealed the most splendid gifts in the most splendid deeds." Our learned professor would probably agree with the sentiments of the following excerpt from the *Philadelphia Press*:

"To win woman's rights there is much agitation;  
Her pretensions are flimsy as tissue,  
For man was put here to be lord of creation—  
The woman was but a *side issue*."

But to all such minds as are only able to evolve these sentiments, we have an equal contempt, even if he thinks women are not equal on other lines. So we will let it go at that, knowing that "the race is coming late, and slowly, it is true, to learn that neither sex has a monopoly on those greater qualities upon which have been built the triumph of nations and the victory of truth."

Great deeds have been executed by men; but the women of their family have been the influential cause that made them conquerors; in proof of which hundreds of instances could be cited. But one will suffice for this time,—that of Abraham Lincoln, whose character was moulded by the training received from his step-mother, Sarah Bush Lincoln, the only mother he ever knew, and who, he always said, inspired him to high aims.

In nearly all great emergencies that have arisen in the history of the world, we find that woman stands forth as the saving quality. It was a woman who made it possible for Columbus to go forth on the discovery of our own fair country; the significance of which may be shown in a prophecy recently published in a foreign journal, to the effect "That before thirty-five years, or even less time, it is believed the reins of government in the United States will be in the hands of women."



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE MONISTIC BASIS OF SCIENCE

### Modifications of the Theory of Evolution

**T**HE MISTAKES of theorists in the past fifteen months are numerous. None is more so than their determined opposition to one of the greatest truths of life. The dogmas of the past have been relegated to lumber rooms and closets, while the people have enjoyed themselves over the doctrine of evolution. Now this is waning, but it is still supported in some of its phases by a majority. It is interesting to note what the University of Columbia stands for, through the utterances of its teachers. One of its professors has registered his views as opposed to socialism, as destructive to the family and tending to immorality. Another of the celebrated men it employs, and who occupies a chair within its classic portals, Prof. Henry Crampton, lecturer on evolution for New York during the past three months, says that science stands on a monistic basis. He does not say that one species has evolved from another, but that the monkey tribe has its own origin, the human race its own, and so on, with the variously developed organisms. Monism means protoplasm as the basis of all forms of life.

The Professor said, in response to a question as to what soul is, "I think the soul is an evolved product like mind, and that neither is destroyed by analyzing it." An amusing little episode arose from the apologetic attitude of the questioner, who said he did not wish to ask a puzzling question in putting his test forward in regard to the nature of the soul. "It is not at all puzzling," replied the lecturer, while smiles went around the audience. "I was only trying to determine how much I could say in this company."

One feature of the talk was the reproduction of ideographs representing an Eskimo's diary. This showed the evolution of language according to modern theories. A crude representation of a man with one finger held up, showed that the Eskimo had spent one night in a place; the same figure with two fingers raised, that he had spent two nights upon an island, shown by a circle; that he had shot a walrus, and gone onto another island, is depicted by the man holding a bow and arrows, followed by a rude sketch of the animal and another circle. The evolution of the harps which came from the trembling of the bowstring, was shown by three ideographs; the last, an Irish harp; the first, a bow and arrows. Picture language is supposed to be the means of communication between very low tribes. What if it proved to be original with the Sons of God? Cupid's bow means first this; that the victim bows down to sensual generation in the end; and the arrow that wounds him in the chest, is the heart pierced by the music of the Gods turned to baser uses.

The harp in an exalted sense, means the confession of the divine human, the most wonderful and thrilling

of the Deific joys. Is it to be supposed that language, the sublime expression of God's thought, did not come from him? Is it not seen that a complete inversion of metaphysics is in process of adjustment to the human race, through the finespun theories of those who bring to view an evolutionary development of the tadpole from the protoplasmic beginnings that had to come from an original protoplasmic ancestor? No life without original life of that same species; no Son of God without an original monad, the Lord of Hosts; no protoplasm from sticks and stones, but from intellects capable of assimilating the vital truth that the original ancestor of the race on one plane is the devil, on the other, it is the Lord.

The double origin of man is this: God makes a great feast and invites those who are willing to share his seat with him; and do they come in by tens and by twenties? No, they all stay at home, and prefer to think that Adam was a tadpole, and they say, "I am not ready yet." So the hedger and ditcher goes into the feast, and God absorbs him and the new race is born. This is the culmination of evolution. But those who stayed at home begat children after the manner of men; and these of their father, the inverted desire of man, who prefers to linger in the lower races rather than become the crowning product of evolution, as actually accomplished in the Sons of the divine King.

Evolution has changed its basis, according to the Professor; but as Darwin's hypothesis is also in vogue, it can be stated that to many minds in process of development, Adam means original sin; while to others, he is original protoplasm. To the enlightened mind he is the Christ.

## An Interesting Woman @ Her Books

**T**HE WOMAN who painted the portrait of the Empress Dowager of China has been very famous since the St. Louis Exposition. During the past winter Miss Katharine Karl has lectured before the women's clubs of New York with brilliant success. She is a person of strong personality, tall, and of fine carriage. Her hair is blonde, and she appears to advantage in grey satin, wearing the official decorations which ranked her with first European ministers at the court of China. In relating her narrative Miss Karl is clear, simple, and direct in her style. She possesses in a marked degree the power of impressing the beholder with her accuracy. When the writer saw her she wore upon her right shoulder the order of the double dragon; around her neck was a remarkable insignia, which entitled her to the obeisance of every one in the palace in China the day on which it was bestowed. It consists of a chain of large amber beads interspaced with turquoise; the lower one of this color falling almost to the knees, indicated the depth of the reverence to be made. The third gift which



Miss Karl displayed was a handsome mantle from the empress.

In telling her story Miss Karl was careful to portray the character of the woman who has been called "the only man in China." She sees in the Empress Dowager, who was said to be at the bottom of the boxer uprising, a patriotic and devoted sovereign, for twenty-eight years regent, part of the time conjointly with her majesty, the first wife of the emperor. The career of this remarkable woman may be summed up in two words, cleverness and insight. The Empress Dowager saw at once that in departing from her usual rules by inviting the foreign artist to stay in the palace, an invitation which Miss Karl accepted fearlessly, despite the reluctance of Minister Conger and his wife to leave her there. She would gain an ally whose friendship would be worth much to her in the future.

A Manchu girl of a noble family, the present Empress Dowager presented herself at court as is the custom, between the ages of seventeen and twenty. The emperor dropped the handkerchief before her as a token of his choice while she stood in the two long files of expectant maidens. By his selection she became his fifth wife. Her cleverness and wit were noticeable, and soon raised her above all the rest save the first wife, who can never be superseded. In two years she bore the emperor a son, who in five years succeeded to the throne by his father's death. Until this boy was eighteen she served as co-regent with the first wife, a woman of quiet and contemplative nature, who loved study while Tze-Hsi showed her remarkable state-craft, which was innate. At the age of twenty the young emperor died. His mother again became co-regent, this time for her nephew and adopted son, the present emperor, Kwang-Hsu. China was at peace with the world as the result of her diplomacy when she gave up the reins of government to him in 1889, having served as regent twenty-eight years. The first wife, her co-regent, died in 1881. Since that time a remarkable *coup d'etat* has taken place, which has made the Empress Dowager the real sovereign and the motive force in the Chinese government.

The young emperor seemed passive until the mortifying events of the war with Japan. China was disgraced by this contest with a more progressive and modern nation. Then the emperor determined on a policy of sweeping reforms. He pursued his course until he had all China stirred to depose him. At this juncture the Empress Dowager took again the reins of government she had lain down. The emperor was obliged to issue an edict saying that her majesty had graciously consented to assist him with her council. As a significant result of this *coup d'etat*, she sits upon the throne, while he occupies a chair at her side. He is forced to stand in her presence, and the Empress Dowager still reigns.

Miss Karl speaks as one having authority after enjoying the distinction of being the only foreigner ever suffered to stay in the palace. She attributes the Boxer uprising, with the subsequent massacres, to the impru-

dence of the foreigners themselves, who not only showed open contempt for Chinese customs and privileges, but were conspiring to overthrow the government and curtail the Empress Dowager's power.

When Miss Karl on her arrival at the palace in Peking was first presented to her majesty, the latter left the dais and extending her hand cordially, exclaimed, "A ceremony among artists," as she paints in water colors herself. The progress of the picture was most interesting. The exact moment of beginning and of ending so important and sacred a work was fixed by the Chinese augurers. Miss Karl has told the main features of the narrative of her eventful stay in China, in a book from the pen of an interesting and gifted woman whose work stood well in the Paris salons before she received the commission from the Chinese government. "With the Empress Dowager," is from the Century Co.'s press, and ranks well with the best books on China. Now what will the Empress Dowager think of President Roosevelt's plan for importing Coolie labor to finish the Panama canal?

Among the social customs of China is the celebration of the harvest moon, a festival conducted with regard to the legend of the feast, which is dramatized and acted on these occasions. Once upon a time, as the children say, the emperor was given an herb to endow him with immortality. This was the gift of a beneficent fairy, but as it lay upon his table neglected and forgotten for a few days, it was seen, tasted, and eaten by a young maiden. Her curiosity did not ruin her, for the emperor, who returned and detected the theft, had time to punish her, the elixir gave its virtue to her physical frame. She flew to the moon, bearing in her arms a white rabbit. In this sphere she still lives and compounds the elixir of immortality. Her immortal life is shared by the little animal.

The most beautiful illuminations accompany the dramatic performances of this legend, which shows that it is one of the oldest and most honorable in Chinese mythology. The elixir of life is brewed in the moon. Is there any nation that does not possess some relic of its former glory, in knowing the secrets of immortality?

#### Miss Ada L. Howard: In Memoriam

THE DEATH of the first president of Wellesley College is sadly corroborated. Miss Ada L. Howard died recently in Brooklyn, N. Y. Careful hands robbed her for the tomb and she was borne to the chapel at Wellesley, Mass., where the funeral took place Sunday March 17. Her labors are over; and in royal purple for her shroud of velvet, with a sheaf of lilies on her bosom, she lay in state to receive the tears of her colleagues, students, and friends. Her life was one of purpose and benignant effort for the cause of woman's advancement.

Chosen by Mr. Durant, the founder of Wellesley College, to second him in his new departure, for that it was to establish a college for women in those days. Miss Howard had the good fortune to win the respect and



gratitude of a large circle of devoted friends. Few who saw her walk up the aisle of the college chapel with gentle dignity, will forget her face with its crown of snowy hair and her bearing. Her life was one of fortitude, for sometimes her tears fell on a thorny road; but her composure rarely altered in later years. She blessed God for life's trials, and she was honored above most women with a position of commanding excellence and opportunity.

Mr. Durant's choice fell upon Mt. Holyoke in the selection of a president, because he respected its ideals. Wellesley was established on a broader basis from the first, in which Miss Howard ably seconded the founder. Her influence was along those lines of educational training which served to make girls think. She hath done what she could, and her life's close at a ripe age found her still intellectually vigorous.

The New York Wellesley Club, at its March meeting on Saturday, passed resolutions of grief at the death of Miss Howard, who was greatly beloved by its members.

## A New Musical Work Rejected In America

**G**REAT CONSTERNATION was excited in some quarters by the production of Richard Strauss' opera "Salome." It has been regarded as the musical event of the winter, both from the character of the piece and its success in foreign circles. Manager Conreid, of the Opera House, has been shown great opposition. The piece is not thought to be the kind that decent people want to see in America, although the music has been described as "of an intellectuality so absorbing, so noble, so despotic, that it dominates by its magnificence of power." The effect is gained by the use of the entire range of orchestral instruments, including three flutes, the newly invented heckelphone, the higher E-sharp clarinet, two harps, a celesta, with other choice additions behind the scenes.

This piece, which is called a favorite in European circles, has its root in a *motif* supplied by Wilde. Instead of using the severe and tragic Scriptural story, which relates that the daughter of Herodias danced before the king and pleased him, till he offered her even the half of his kingdom, whereupon, bidden by her mother, the girl, Salome, demanded the head of John the Baptist in a charger, this wonderful music is set to a different rendering. Here the girl, seeing John by accident, loves him. Spurned by the prophet, she denounces him and begs for his head.

The expense to Herr Conreid, if the play is put off the boards finally, will be enormous, for he had a contract with the composer for eleven performances. The expense of putting such a piece on the stage is enormous; though in this case it is said the stage fitting only cost about ten thousand dollars. The actors are to be paid, and a prima donna like Fremstadt does not get up her role for nothing, nor perform night after night without adequate payment. Just on the eve of the second performance of this drama, which is called

the most important musical production since Wagner, inasmuch as it has been given in most of the European capitals, the directors united in denying the Metropolitan Opera House to its lessee.

Why the music could not have been adapted to the sternly beautiful record of Scripture, with its *motif* of revenge, is unfathomable. Why, if Strauss' music is heard, it is necessary to add details like the realistic production of the bleeding head, is mysterious. In any case, it will pass into history that the Metropolitan directors moved a withdrawal of the terrible scene, a mistake unless it is proved that the piece offended the best taste in the audience. The emperor, Francis Joseph, has commended it in Vienna. The object of the text is to show that Salome is instigated by a motive very different from the one of pleasing her mother. She had the head of John the Baptist brought in, not for herself, but to gratify the grudge Herodias felt toward John for thwarting, if possible, her marriage with the brother of her former husband, then living.

The head of John the Baptist removed from his shoulders, was symbolic of the fact that he represented the old church. His spirit and life had previously passed over to the Forerunner of the race of Adam restored. In the baptism of Jesus, the prophet lost his interior life, which went to complement the extraordinary powers of Divinity. He said that he was not worthy to loose the latchet of the shoe of his divine contemporary. His life was forfeit to the grave after he fulfilled his mission, to arouse interest in the Savior of the Jews, and to endow him with the entities gathered out of the old church.

## Curses and not Blessings

**A**LL THE newspapers in the country have printed the tidings that John Alexander Dowie, prophet and self-styled Messiah, has died. He was the founder of a new sect called the Christian Catholic church of America. In His name who died on Calvary, Dowie professed to perform miracles of healing. He solicited from his patients the confession that God had cured them, and this was well; but he died, it is said, cursing his enemies and praying for their overthrow. How different from the same man while he was at the zenith of his power and influence! How different from the One whom he traduced even, as he invoked those curses! Jesus died with the words of forgiveness and pity upon his lips. Dowie, who called himself the Elijah of the age, had so far left the divine fold as to pray for the downfall of his foes.

What conclusion shall be drawn from the state of the Christian church universal as shown in the end of the overseer of the sect which combines in its organization two great titles? The tree is corrupt at the root, and the branches fall at the top.

The woman taken in adultery is a type of those who put false consorts in the place of the Father-Mother God.



# Modern Social Problems

**P**UBLIC OPINION has the reputation of being slow in sanctioning reform movements; and the masses are often blamed for their seeming indifference when wrongs are glaring. History proves, however, that the public mind is not slow to reason in times of great crises, when the forces of daring leadership are sufficiently powerful. Because the masses do not act in concert in acceptance of proposed reform measures, is no evidence that the millions are giving great social problems no attention. The Almighty has faith in humanity. It is obvious that the people at large are being prepared through various lines of experience and observation, to decide ultimately to stand on the Lord's side, and against the enemies of the true social order. Today as never before, the great problems are receiving the consideration of the masses. The army of thinkers is rapidly increasing; and all present agitation prepares the public mind for ultimate acceptance and application of the great principles of the Koreshan System, to all human relations.

## *The* WORLD'S NEED OF COMMUNISM

*A Review of the Chaotic Conditions  
Produced by the Competitive System*

BY MADISON WARDER.

**H**E WHO SEGREGATES his attention from the turmoil of modern existence, and views dispassionately the activities of mankind, is not long in arriving at the conclusion that a great change must take place in the social and industrial spheres, if the race is to be saved from complete degeneration. The practice of the competitive ideal has operated with disastrous effect upon the mentality and morality of the world, and has brought humanity into an appalling condition of physical and mental decrepitude. The modern industrial system could hardly be more unsuited to the needs of an enlightened society. It is, in truth, the very antithesis of all that could be expected from the application of rational thought to commercial problems.

Viewed from the economic standpoint alone, the results of competition are unsatisfactory to the furthest degree. Prodigious as are the resources of Nature, and responsive as she is to the slightest intelligent touch, even ceaseless drudgery is unavailing to gain for the masses of the people the common comforts of existence. The successful competitors in the race, who control enormous accumulations of the products of labor's toil, are seldom happy in its possession. Great excess of luxurious privilege quickly surfeits the normal desire; and the mind turns into the channels of dissipation, or to the savage delights of industrial conflict. The deterioration of mentality produced by privation among the poverty-stricken, finds its coordinate in the intellectual retrogression born of the contaminating influence of the unearned increment.

Aside from the purely economic phase of the results of competition, the clashing of divergent desires, characteristic of the system, is greatly debasing in its effects upon the social intellect. One of the fundamental laws of competition is expressed in the laconic phrase, "every man for himself;" and its operation can only intensify its selfish instinct. The welfare of the aggregate does not enter into the calculations of the competitive devotee. He cares nothing for the social body, save as it may protect him in his plans of self-aggrandizement.

Centuries of instillation of the so called "individualist principle" have so benumbed the conscience, that it sees no wrong in climbing to commercial success upon the ruins of a neighbor's hopes.

But the most dangerous effect of the competitive principle in life is found in the segregation and isolation of the social units. When selfishness is the supreme social motive, and the rights of others are disregarded, they happen to conflict, as they usually do, with the interests of self, there is loss of interest in the universal life, and failure to realize the duties owed to society as a whole. The individual is "wrapped up in himself," and refuses to be considered a factor in the universal scheme, with an essential though subordinate part to play. The result is, inevitably, disintegration of the social structure. No machine will work without harmonious relation and operation of parts; and no system of society can be successful, unless its components are willing to subordinate their interests to the good of the social whole. In the modern social system, the segregating tendency is so powerfully manifest that society is trembling on the very verge of the final disintegration.

Humanity is a seething mass of unrest and turbulent discontent. Suspicion and dislike of the neighbor are the general individual attitude. Reckless disregard of law on the part of the great corporations has engendered an equal disrespect for governmental authority on the part of the laboring classes. Incessant trampling upon the rights of the people by the insatiable representatives of the capitalist class has rendered the public totally indifferent to the fetish of "vested rights." Conditions are about right for an overturning; and if it comes with the human heart still actuated by the motive of selfishness, chaos and anarchy will reign supreme.

The instinct toward change is abroad in the social mentality, and the preference is evidently for change of a revolutionary type; for failure is written in gigantic characters over the old pagan system of competition, and, were it not for the fact that the average man's ray of economic vision curves so abruptly as to return immediately to its source in his own selfish heart, the reason for that failure would be patent to every one.

Of the various modern schemes for social reform, it is sufficient to say that none will be successful unless



comprehends the complete eradication of the selfish instinct from the human heart. Only the scientific Communism of Koreshanity, developed from the living seed sown by the divine Communist at the beginning of the Christian era, and based upon the eternal laws of order operative in the physical cosmos, will be found potent to cast out the devil of selfishness from his fortress in humanity's heart of stone, and prepare an abiding place for the spirit of brotherly love, which, translated into terms of outward life, means the orderly and harmonious operation of a perfect social system. The crying need of the world is communism, the only system of human relations based upon the total abrogation of self. Only by its revivifying influence can humanity be lifted from the depths to which it has fallen.

Scientific communism will make possible the enjoyment of the luxuries of life by all the people, instead of a select and undeserving few; it will elevate the mental plane by allowing contemplation of the beauties and joys of existence, excluding the sordid and debasing thoughts inseparable from the competitive struggle; it will eradicate disease by making right methods of living possible; and above all, by the emplacement of each society unit in its appropriate position and at its suitable employment, it will secure harmony and ease of social operation that will geometrically increase the results of human endeavor, and carry civilization to heights undreamed of by the most ardent of present-day optimists.

## The Present Importance of Relief and Reform

BY ALICE FOX MILLER.

IT IS SAFE to say that there exist at the present time more relief and reform organizations than ever existed before in the history of the world. We see the Salvation army, the Temperance Union, various relief and charitable bureaus, missions, social settlements, immigration and settlement bureaus, free hospitals, free dispensaries, free insane asylums, juvenile courts, reform schools, discharged prisoners' missions, and many other benevolent societies in operation all over our country; and each year sees such work extended and broadened.

The two regular and established organizations for the regulation of human affairs, the church and the state, do not seem able to cope with present-day social problems. Whether because the problems have outgrown the church and state institutions, or because the church and state have grown old and feeble, are questions not necessary to go into at present; the important fact is that they are not able. Hence individuals who have some love for their fellowmen in their breasts, some spirit of sacrifice and unselfishness, have worked out plans to help in the emergency. Some of these people are working in connection with the churches; some in connection with state, county, or city organizations; some in societies not related to either church or state affairs, and some independently. And here we will add

that there are many who devote some of their means to charities, who have not time, perhaps neither inclination nor fitness, to give them personal attention. Still, in a sense, they give material aid to the work.

If it were true, as many people fondly claim and believe, that the world is growing better, why should there be a crying need of such extensive reform and relief organizations? If the people were really growing better, the church and state would be able to regulate society unaided; because it would itself be growing better and more powerful, and the people would be growing more obedient to law and order, and more easily regulated and controlled. But the people who carry on these reform bureaus and are in a position to observe, and those who watch statistics, will tell us that poverty, disease, intemperance, crime, and insanity are on the increase.

A thinking person can hardly fail to observe the spirit of unrest which pervades humanity, manifesting itself conspicuously in the constant clashing between capital and labor. Those who think the world is growing better try to ignore conditions, and say it is only a passing phase. But that does not restrain people from believing that great changes threaten. And they hope that the changes will bring humanity into more just and righteous social relations. But they also believe that better times cannot come except by an upheaval and overthrow of the old and false principles of living, and the introduction of true and righteous principles as a foundation. And these principles must be brought to the world by the Spirit of Truth himself. The more we study and observe the many and varied lines of relief, reform, and educational work, and the faithful service given it by its workers, we can see these people certainly exert a great force to help hold in check the worst elements of society, and make a semblance of law and order possible; and we can appreciate their importance at a time like the present.

In these last days of grace, in the troublous times that we regard as the last and worst of the passing dispensation, we have to look to these valiant workers for humanity to help the ship of church and state to keep afloat till it reaches the shores of the new age. Theirs are the willing hands and noble hearts reaching forth from humanity in general; a part of humanity that still has some feeling not covered up with love of gold and self-indulgence, that have responded to the needs and sufferings of their fellowmen.

The hope of the world to fulfil the Lord's prayer for the establishment of the kingdom in earth, rests on the fact that there exist such people in the world, to build on. What matters it that they do not yet understand the truths of the universe? They understood the cry for help, and responded with their might. The heart was willing, even though the head might not have been endowed with supreme wisdom. Could any more be expected of a mere mortal than to do his best according to his light? When the Spirit of Truth comes into the world will he not lead into *all* truth, all those who have a desire to serve their fellowmen?



*The Principles of Successful Communism*

BY MOSES G. WEAVER.

THE PROPER adjustment of the economic function is preëminently the most important question of our time, and demands immediate attention. It has seemed, however, to be not very difficult of solution as far as theory is concerned; but so called reformers find the breach between theory and practice much wider than they anticipated. The fact that many attempts at colonization have failed, does not prove the impossibility of success in that direction. In many instances, people have been driven to this resort by the lash of financial oppression in the brutal hand of the mammon of unrighteousness, before they had found even a foundation stone upon which to establish a system of effort; and their buildings, hastily erected upon the sand, collapsed with the first storm.

If the world is ever to enjoy the benefits of the genuine commonwealth, it must come through the natural process of growth, the only way provided for anything good to come in this world. We do not believe in the policy of those who advocate the idea of remaining in the chains of slavery to the money power, and idly waiting, or more likely keep on (ch)eating one another until that glad day, which is hoped may come in the dim, distant future, when international socialism will suddenly obtain the world over. Things do not come that way; it is as useless to look for it as it is to look for a material city to drop from the clouds, all complete, as it is supposed the New Jerusalem will come. It is a glaring fact that ought to be self-evident to every one, that the commercial tigers can never be tamed by the smell of blood; the longer they live, and the more prosperous their business, the more ferocious they become. The spread of education can never overtake the sweeping fire of the passions. Knowledge is power,—power for good or evil; and educating the head without changing the heart, is like supplying powder to our enemies.

We can see no other way of escape than that of colonization; and Koreshanity emphatically declares to the world that *this is its only hope*. To all those who have one lingering spark of love for their fellow men, we will say, come, gather yourselves together; form an aggregation around a germinal beginning that had its origin in the living seed of righteousness,—the communism of the Lord Jesus. This is the rock upon which we stand, and therefore fear no storm. It is the little stone, prophetically declared to grow into a mountain large enough to fill the whole earth.

In the field of Nature we may read the divine plan of operation, and learn the correct laws of life which, applied to humanity, will restore it to order. We may even study the animal kingdom with profit, for the purpose of improving the state of man, who proudly boasts of being lord of creation. Man is constantly making improvements in architectural construction, machinery, etc. Man is therefore in process of development, and not now at his best,—that is, not fully developed. But the animals, having reached the limit of progress in their

plane, are fixed in their habits. The bird can never make an improvement in nest-building, warbling, or style of dress, because it is in full possession of the best to be had. This is the reason why man, although of higher type, may learn from the animals, and even from vegetable life, and even from the physical cosmos, certain principles which, when transposed to the anthropostic domain, will be of momentous importance. Solomon's advice was, "Go to the ant, thou sluggard; consider her ways and be wise."

An example of the ideal colony may be found in the study of the beehive. In a hive of bees, we have a commonwealth where many thousand industrious individuals are living under a system of communal harmony, unequaled by the best families in the world of man. The fertile queen is the leader of the colony, the source of all its life, and sole head of the family. In recognition of her preëminently important function, the workers are never too busy to pause long enough in their respective avocations, whenever her majesty goes by, to face toward her from all around, and pay their respects by a formal act which the bee-keepers have dignified by the name of worship.

It is very evident that the queen does not preside over her family by enforced authority, as a tyrannical monarch would rule his realm; but government in the bee kingdom is entirely under the control of the law of love. In this, as in other respects, it is a type of the kingdom of heaven. Every individual bee is impelled by an overpowering love toward the central character to do every possible service, even to give its life in the good mother's defense. And as the great mother's love is continually directed toward her many children, it is radiated into the colony; and thus all the work in the colony becomes a performance of use to the neighbor's performance first, for the sake of her gracious majesty the mother queen, and second, for love of the neighbor. It is a remarkable fact that the queen is reared from a common worker's egg, which might have become an ordinary cell-mason or water-carrier, had not the egg been carried into the specially prepared queen's chamber, and the larva supplied with royal jelly and constantly watched over by thousands earnestly desiring the advent of the majestic presence.

The first lesson we draw from the application of the successful colonization in the anthropostic domain, will be the necessity for leadership. Like home without a mother, the body without a head, so is a colony without a leader. No body of people ever held together for any length of time, unless the body was animated by a single spirit that had its origin in some one personality. There can be no organization effected anywhere, in any thing, without this parent principle; and the length of life in any body demonstrates the potency of its founder. As high as heaven is above the earth, God above man, so far will his kingdom of right uses, which we are to seek first of all things, and which He has promised to establish in earth as it is in heaven, outlast any and all of the institutions of man. Come, let us build on His plan!



## The Stage as a Possible Preacher of Righteousness

BY BERTHALDINE, MATRONA.

THOUSANDS of pens are communicating views adverse and otherwise of Strauss' great opera, "Salome." We have only reviewed it in its gorgeous staging through the views of others, but would like to see it for ourselves, since it commands such world-wide criticism and the tabooing of holy New York. St. Anthony has labored assiduously at white-washing New York with social purity, reminding one of the historical whited sepulchers, full of dead men's bones and of all uncleanness. Such social purity must have taken giant strides in New York to have compassed the difficult task of making it deny itself Strauss' delightful music, to hide its well-known sins under a cloak of such self-sacrifice. We congratulate the golden calf on its immaculate temple. Bah!

The concepts of dramas are always derived from some sphere of human life in actual existence, however hidden. Hidden uncleannesses had better be brought into the light of knowledge, and purified by water and fire. Too many destructive social diseases spring from secret sins. It is well we think for the unthinking to be made thoughtful and have it rubbed into them, that John the Baptist of old was an overcomer of passions and appetites like our own, a man among men and women, and a better one than many a John the Baptist of today, in that he knew the Messenger of God greater than himself when he saw him.

John of old had risen superior as a man to the lustful worship of both money and women of frenzied passions. He was evidently one of Nature's noble men, really called of God, the spirit of the law, into the service of social purification. This purification was preparatory to the coming of the Messiah, due to pass over the harvest of his reaping as the seed of a better social order. The Messiah came at the cost of John's head, to replace the golden calf, the head of carnal desire, with the legitimate head of the true church, the great advocate and founder of national commonwealth. Salome and Herodias, if the play is a just conception of them, were just plain mortal women of a very common type,—jealous women who, if they cannot monopolize the object of their desires, would rather kill it and get it out of the way than share its glory in common with many, as we do the sun's. Solomon, the wisest of men, was the delight of many women, and the honored sire of many offspring whom they were proud to acknowledge.

We read recently of King Menelek of Abyssinia, who claims descent from Solomon through the Queen of Sheba. The queen aspired to know the wisest man, and journeyed far to see him. The Abyssinians claim that she returned to her people, the mother of two children so well sired they were welcomed as heirs to the kingdom. Evidently the queen was not addicted to murderous jealousy, now so common as to furnish miles of newspaper slush about murder trials for young and old to wade through.

The Queen of Sheba was evidently not a king monopolist. Perhaps she knew that in the heavenly state all true women would be gathered into one universal motherhood, and the trials of our present mortal marriage state have a final happy ending. Doubtless it is revolting to see frenzied lust satiate itself in a maudlin kissing of a gory head. Remember that blood is on every mortal head, and is crying all over the world from the ground-floor of society. Nothing short of volcanic eruptions of all the sins we are trying to stifle, will ever bring this world to doing works meet for social repentance. The preaching of even John the Baptist come again will not do it, nor the exhibited vileness of Oscar Wilde on the stage; but a cataclysm, social and physical, attendant on the birth of a new world, mothered by the coming of the Lord in power and great glory as the New Jerusalem.

It is well to have the man of sin revealed to each man and woman in the looking-glass, common in every home, and in the mirror of every dramatic stage, every lecture platform, every newspaper, till he is so sick of sin as contrasted with the virtue of the man Christ Jesus, that he will be glad of a chance to scientifically work out his own salvation with fear and trembling, till the work is accomplished. The stage is to be the great preacher of righteousness in the immediate future. It does well to make personal and national sins stalk out in the glare of the footlights, to be scientifically analyzed. Possibly the mirror will make some tackle the beams in their own eyes, and keep them from meddling with the motes in their brothers'.

Possibly the society of the saints of New York may tackle the golden calf worship, the browbeating of wives, and the slavery of children, so often the concomitant of it, and conclude to melt the calf, and work it over into streets of gold for the poor to walk on. Oscar Wilde, well steeped in common sin, has evidently portrayed it so well that it is easily recognized as such, even with the refuted gilding of romance, art, and music. All who see it will then be strengthened in virtue or in vice, if they really know good and evil. It is for this cross of Christ, the knowledge of good and evil, to divide the world, and organize the armies of the world for their final battles, in which will be paid the price of a lasting peace.

## Science, Invention, and Discovery

Santos Dumont is quite jubilant over his success with his aeroplane, and thinks it will soon come into common use. He succeeded in traveling 689 feet in 21 seconds.

Mr. Burbank, the wizzard of science, who succeeded in producing seedless apples and spineless cacti, has now given the world a "puckerless persimmon."

To drive a new Cunard liner at 24 $\frac{1}{4}$  knots an hour, requires 68,000 horse-power, equal to that of 32 engines hauling 50 cars each. The liner will contain 25 boilers and 192 furnaces, and consume 1000 tons of coal in 24 hours.



# Health and Hygiene

Dr. J. Augustus Weimar

## A RETROSPECTIVE & PROSPECTIVE VIEW AND REVIEW

**N**OT WITHIN written or unwritten history has humanity evolved so many various and antagonistic systems of cures, as at the present time. From a Koreshan viewpoint one can account for it, but from no other. A Koreshan scholar knows the why and the wherefore; for the winding-up of all dispensations and ages of the world's history presents like conditions of affairs of humanity. History repeats itself. Koreshan Universology is in harmony with the most ancient, reliable, and world-wide-known history of the human race. In it we read, "That which hath been is the same which will be; and that which hath been done, is the same which will be done; and there is nothing new under the sun. If there be any thing whereof it is said, 'See, this is new;' it hath already been in olden times which were before us. Only there is no recollection of former generations; and also of later ones, that are to be—of these likewise there will be no recollection with those that will be still later. \* \* That which hath been hath long since appeared again; and what is to be hath already been; and God seeketh again that which is sped away."

Part of things of every dispensation speed away every fifteen hundred years; still more speed away every two thousand years; and a complete speeding away of all things takes place every twenty-four thousand years. Then, and not until then, is fulfilled what is written in the same ancient, reliable, and world-wide-known history of the human race: "Behold, I make all things new." "For the former things are passed away." We are approaching this time; first, of the speeding or passing away of all things that are fallacious and evil, no matter on what plane of existence it may be, whether physical or mental (spiritual); and second, of the making all things new.

During this transition period of the speeding or passing away of all things that are fallacious and corrupt, many will assume a conservative standpoint, because they are ignorant of this absolutely unavoidable transition; and they will make every effort conceivable to hold on to the old and threadbare things. But it will profit them no more than if they were to assume the attitude of holding back the powerful cataracts of the Niagara Falls. Such conservations are sure to meet defeat. Time will tell. Likewise, there will be terrible disappointment to all unscientific new-thought schools; for their self-created new-thought theories will melt away like snow-drifts before the sun-rays. They will find their graves in the debris of the old order of the world.

### Medical Doctors and the Law

**D**R. McCORMICK, editor of the *Ophthalmologist*, says: "Out of the realms of hell, out of the house of corruption, out of the domain of death, has risen a great, black, appalling, oppressive power to tyrannize the people. This hideous league of iniquity has its origin in a malicious con-

spiracy against the lives and liberty of the people. It has gained a monstrous growth by an assiduous culture of the basest passions and unreasoning fears of the least worthless members of the community. It stands with blood-imbued hands, sacrificing alike the infant and aged, the strong and the weak, regarding not sex nor condition. And now, with lies and forgeries, blasphemies and false doctrines, it is fastening its murderous grip upon the law-making bodies of the people. Supreme courts and constitutions are crumbling before the blighting breath of this corrupting plague.

"Citizens, it is time to pause, to reason and consider. It is time to cease sending pledged puppets to law-making bodies to do the bidding of a band of political physicians who seek absolute control of your bodies and minds. I wish to speak plainly of this matter, as the lives and liberty of the people are being sacrificed in order to enrich a certain clique of doctors of the allopathic school. No disaster, no plague, no woe, ever became half so threatening as this pall now lowering over the American people. These remarks are not intended to apply to the main body of physicians who attend to their profession and strive to advance the profession on its merits. On down the ages we have had physicians [and some at present] to whom the world can point with pride,—physicians who, when the last bitter hour came like a blight, lay them down with serene contentment, knowing that the world had been made happier and better by their contact. And today, in our cities and everywhere, we have many, many physicians, of all schools who are working for the betterment of mankind,—charitable, loving, liberal-minded gentlemen, to whom we are indebted. To these all honor; and to them our remarks are intended to apply.

"But the political vampires who seek to stick the life blood of the people by coercive laws,—who are attempting to gain control of law-making bodies to enact stringent measures to force the people to patronize them,—these are a stench in the nostrils of liberty-loving people. And they are usually found on Boards of Death."

### Another Method of a Remedial Bath

**W**E DESCRIBED and recommended two methods of bathing in this department of the February issue, and we here give a third one. Dr. Adolf Just recommends it to be the most beneficial and natural method of taking a bath for the purpose of preventing disease and sickness:

"The bather sits down in the tub, which contains naturally cold water, about three and a half inches deep, so that the seat [or the buttocks] \* \* and the feet are for the most part in water. Only the seat and the feet touch the bottom of the tub, while the knees are always quite above the water. The knees are now spread apart, and the water is vigorously dashed over the abdomen with the hollow of the hand. The dashing of the water is followed by a brisk rubbing of the abdomen in the center, on both sides, and all over with one or both hands."



The vigorous dashing of the water, and the brisk rubbing, and the cleansing of the whole body, should not be carried on beyond fifteen to thirty minutes. The duration of the bath must be regulated entirely by the temperature and condition of the bather. Dr. Just adds: "On cool days from two to five minutes are sufficient. On hot summer days, the bath may last as long as ten minutes and over." We have found that in a semi-tropical climate, the bath is more efficacious if prolonged to a half hour, but no longer, or else it proves injurious. After the bath, "care must be taken to restore warmth,—rapid, vigorous walking, or physical work or exercise are the best means of bringing this about; or where neither is possible, wrapping in wollen blankets or bedding must be resorted to. Restoring warmth by means of the sun is the best warming and invigorating agent we have, which is highly recommended."

Personally, we hold that this method is the most favorable, agreeable, and efficacious for establishing good circulation, for preventing sickness, and for the cure of curable ailments. This form of remedial bath, with its rewarming feature, produces action and reaction, which, when all things are equal, signifies health and mortal life. This hydrotherapeutic application, in conjunction with Osteopathic manipulation, including the vibratory movements, and a scientific prayer (desire) of psycho-pneumic or mental feature, is one of the strongest, most efficacious methods for resisting and preventing sickness. Some other time we will give the phraseology of the prayers which we have formulated from the Koreshan Universology.

## The Infernal Vaccination Practice

DR. CARR, Editor of *Medical Talk*, says: "There is no legal status for the enforcement of vaccination laws. Strictly speaking, there are no vaccination laws. The health boards of each state are given arbitrary authority to enforce such sanitary measures as they may deem necessary. This, of course, in their construction of the law, includes vaccination. They regard vaccination as a sanitary expedient. But there is no uniformity in the enforcement of this law. Each city, each neighborhood, is a law unto itself. Whenever there is a preponderance of public opinion opposed to vaccination, the health boards invariably yield and allow children to attend school without vaccination. On the other hand, whenever there is a preponderance of public opinion in favor of vaccination, the rule that all children must be vaccinated on penalty of dismissal from school is rigidly enforced.

"The health officer in each locality is generally a bully, a physician who has little or no practice of his own, who has got his office through political pull, and is willing to do anything to maintain the importance of his position. Many of the doctors languidly believe in vaccination, and are willing to profit by the pecuniary results. Hence, they stand back and practically lend their moral support to the barbarian who acts as health officer. If it is a town where the temper of the people will allow it, this bluff is carried out, and the people are forced to submit. There are localities, however, where such things cannot be made to work. It makes no difference what the law is or is not, the health

boards can do as they please if the community will allow it.

"We have in the state of Ohio, a decision handed down from one of our courts, that except in times of epidemic, the school board has no right to give a general order of vaccination. That makes no difference to the health boards of Ohio, however. They go right on issuing general orders every year, compelling each child to be vaccinated or leave school. Once in a while they strike a man who shows fight. In such cases they find some quibble or other by which this particular child can be allowed to attend school. But in the main, they are able to terrorize the community, and the people who are paying taxes to support the schools, anxious to have their children educated, are willing to run the risk of vaccination against their judgment, for the sake of having peace. There are no words at my command that can fitly describe this state of affairs. I used to try to do these things, and found vociferous sentences, loaded with savage words, which I hoped to be equal to the occasion. But I give it up. The whole thing is too monstrous, too outrageously preposterous to describe. No man, even though a master of seven languages, would have the vocabulary to express the honest indignation which every thoughtful citizen feels at this state of affairs. We have just got to submit to it until the sufferings of the people will cause a general revolt.

"The pity of it is, that the fallacy of vaccination is difficult to uncover, and will remain a long time a doubtful proposition. Statistics which health boards gather on these subjects are absolute lies. They make no pretense whatever to telling the truth. In this city [Columbus, O.], during one epidemic, the health board reported over one hundred cases of smallpox that had 'never been vaccinated.' I procured the names and addresses of these people, and the first thirty on the list were visited. Every one of them had been vaccinated, and some of them many times. The health board, in explanation of this flagrant fraud, offered as an excuse that while these people had been vaccinated, they had not been 'successfully vaccinated.' With such evasions of the truth as this, we could never hope to know anything about it."

## State Boards of Health a Fraud

"MEDICAL state boards are frauds on the public," continues Dr. McCormick, on another page, "because: First, they are controlled by the medical trust. Second, the examinations are farces either way they are taken; for any board can purposely ask questions that will shut out all applicants not wanted. No board can ascertain the qualifications for a physician of any class, from the answers. Third, the fees collected by the said boards go to the members; hence there is opportunity for graft, and there is abundant evidence it is worked to the limit."

"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system in the highest degree uncertain; except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."—DR. J. MASON GOOD.

"The things that are administered for the cure of scarlet fever and measles kill far more than those diseases do!"—PROF. GILMAN.



## Topics of Interest & Importance

**C**IVILIZATION is the state of social enlightenment, in which obtain the elements of refinement and culture and in which the rights of citizens are held sacred and inviolable. The modern world boasts of being civilized, proudly assuming the title of Christian civilization. The civilization of the Christ is the state of the divine kingdom on earth, for which the Disciples were taught to pray, and which was promised to come at the time of the great consummation of the age. The conditions existing in modern civilization belie its every claim to being Christian, if by that is meant the society controlled by the spirit of the divine heavens. The modern world has so far departed from the Christian standard of Communistic Brotherhood as to maintain and protect the diabolism of competition, and to license every phase of sensualism for revenue. Modern genius yields its products to the purposes of greed; modern science bestows its benefits on the oppressors of the masses; and modern education blinds the eyes of the millions to all truth.

### THE LESSON OF THE CHINESE FAMINE

#### How Public Ownership Will Prevent Suffering

BY E. BENSON STEELE.

**A**N APPALLING affair is the famine in northeastern China. A viceroy in one of the provinces affected, states that the famine is "ten times worse than any known in the last forty years." A forty days' rain last fall caused the rivers and the Grand Canal to overflow, inundating the country, and destroying the crops over an area of about 40,000 square miles. The population of this district is about 15,000,000, of whom about 10,000,000 are directly affected. To them the failure of a single crop means dire famine. The people are poor; they have no resource to fall back upon, and no storage for a reserve. With their crops destroyed and their homes carried away, they are in a sore plight.

All who were able to get away from the devastated lands fled to the cities; thousands died on the way. The Chinese government has established relief stations at the camps. Here the suffering is intense, as the officials are unable to provide the necessary relief. In the interior, away from the cities, conditions are worse. The starving people have eaten grass, weeds, roots, bark of trees, putrid vegetation, in fact, anything obtainable that could be eaten at all; and still they are starving. Parents in sheer desperation have sold their children for a pittance; boys for two dollars, girls for three dollars. Worse than this has been done by starving, maddened people; children have been drowned to save them from a worse death; and then the parents, realizing what they had done, have taken their own lives.

Conditions at the refuge camps became so bad that starving multitudes were compelled to seek refuge out of the cities, where want and misery increased, and deaths were estimated, as long ago as February 1st, at "thousands a day." The breaking up of the big relief camps indicates the inability of the Chinese authorities to cope with the conditions. A call has been made for foreign aid, and it is gratifying to know that America has shown her sympathy in a practical way by contributing to the relief fund. But more is needed, as the conditions will remain the same till another harvest has been gathered.

The *Christian Herald* of New York has taken the lead, as it has done in the past under similar circumstances. It is to be highly commended for the part it has taken in the

collecting of money and forwarding it to the famine-stricken district through the State Department at Washington. The *Christian Herald* has, up to date, sent over \$100,000, and has pledged itself to collect at least as much more. In addition to this, the Red Cross has contributed over \$25,000. But money will be needed for some months to come. All contributions, however small, will be gratefully acknowledged by the *Christian Herald*, and at once forwarded. Intending contributors should send money to the Chinese Relief Fund, 105 Bible House, New York City.

Money remitted in this way will be used to the best advantage in the relief of the sufferers. A little will do much. One dollar will save a family of five for a week; ten dollars may keep a family through the famine; one hundred dollars will save a small community. But there are 10,000,000 to be saved from starvation. It is indeed a pitiful thing that one season's crop failure should result in such misery, and such an enormous loss of life. It is a state of affairs that may occur again; and while present relief may be provided, and many lives saved from starvation, they are in no better condition to cope with another crop failure.

Is there no remedy? Could no condition of affairs be established that would, on the recurrence of similar circumstances, render impossible the abject misery that exists at present? Such a state of affairs as exists today in China could be avoided in a country whose government was sufficiently enlightened and progressive to see the necessity of providing against such a contingency as the present.

What is the condition of the people in the affected district? They are poor at the best of times; human life, in the estimation of the Chinese officials, is the cheapest product of the country. No provision was made for storing supplies against an evil day. At the beginning of the famine what food there was, was held at exorbitant prices, to further augment the treasuries of the rich. Suppose a flood had occurred in a country where common ownership of public utilities obtained. Would the population be reduced to a state of starvation? No; while they would for a time be restricted to the absolute necessities of life, and have to exercise the most rigid economy, they would not be in a state of abject misery, nor would deaths from starvation result.

At present the food supplies are in the hands of private individuals and corporations; funds contributed will have to pass through the hands of these; there is more or less



delay. It takes time to collect and forward the money, though this has been done with the greatest possible expedition. Then by the time the source of supply is obtained and the provisions reach the sufferers, more precious time has passed; and meanwhile the people are suffering and dying. Is there no remedy for this delay? no way by which the sufferers could be reached and helped before death has time to claim its victims?

There is only one thing feasible in such exigencies as famine, and that is public ownership. Suppose that in a country where the people owned and controlled all public utilities, production and distribution, a section was devastated by flood or other disaster. Instead of the relief being left to the philanthropy of private persons and institutions, the government would set machinery at work that would successfully cope with the emergency, because all necessary means would be at its disposal. Supplies would be under the absolute control of the government, and relief would immediately be given. If the home supply were insufficient, the government could at once take steps to have supplies imported, and that at a minimum expenditure of time and money. The amount spent would all be utilized in giving aid to the distressed, not in swelling the pockets of greedy speculators.

So we have in the present famine situation in China an object lesson that we might well profit by. If it were not for the curse of competition in the world today, such a condition as exists in China would be impossible. Not that floods and other disasters would thereby be avoided, but the people would not be rendered helpless, and thousands of lives would not be lost.

The time is coming—it is not far distant—when competition will be destroyed; when governments will exist for the welfare of the people, not a part of the people, but all the people; when the people through the government will own and control all public utilities. Then if disasters occur in certain sections of the country, the government would be in a position to look after the people; the question of relief would not be left to the philanthropy of foreign sympathizers; and misery, horror, and death would not follow.

In the coming era, to which we as Koreshans are looking forward, the people will collectively own and control all their resources. The sound principles of communism, which is ownership of all by all, will spread, till not only the West, but the far East, will enjoy the blessings that a state of communism only can give.

## Release From the Bondage of Mortality

BY JEANNIE FOX MILLER.

IT IS A VERY common thing for people to call themselves sinners, with the idea that their chief offense consists in not being converted to the tenets of some church. After experiencing conversion it is not uncommon to hear them rejoice in their purification, and express thankfulness that they cannot sin any more, because they are born of God. This is simply a state of psychology, induced by the spirit of the particular church under whose influence they have come. While a great many needful patches may be put upon the old garments of the church and society, by

these self-righteous converts, their work is only good to help tide over the time of the reign of evil.

There are many laws for the punishment of those guilty of the most flagrant crimes against society; but for our intangible offenses against ourselves and others of which we are often quite unconscious, there is no prescribed punishment by man. The punishment is sure to come, however,—often when we are least expecting it, and can hardly realize why we are receiving it.

Mortals are all so afflicted with weaknesses, mentally and physically, that it seems very discouraging, many times. One of our chief foes from within is fear, causing anxiety and worry. Could we only experience that perfect love which "casteth out fear," how differently we would feel! Imagine a world with no fear of anything. It would hardly do now, for we must work out our salvation with fear and trembling. If we consider our deficiencies, such as lack of courage to face every foe from within and without, lack of firmness and steadiness of purpose, deficiency in intensity of love and enthusiasm for the truth; if we consider these as sins, we may all call ourselves great sinners.

All sickness is the result of sin, either active or passive; that is, we transgress some physical or spiritual law, or we are negative to adverse forces generated by some others, or by humanity as a whole. As to cures, there are so many that seem to be of benefit in different cases, that one is forced to the conclusion that many are cured by their faith in the remedy. The faith itself encourages thoughts of recovery, and gives one a more positive feeling and drives away the idea of disease. Our watch words should be, "Be brave, firm, and steady;" and "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." When we feel waves of weakness and discouragement getting control of us, we all know we can get strength if we pray with "intensity, volume, and continuity," and with full belief in the promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

But we should not spend too much time in praying for the salvation of our own particular soul. To be up and doing is more in keeping with our present ideas, and doing the greatest good for the greatest number; although it is very desirable to lend a helping hand to individuals at times. We have all experienced the great need of such help, and felt the keenest sense of relief and gratitude when it has been received.

But what a nice distinction must be made between carrying other's burdens too much, and lending just as much help as is best for all concerned. If a chick is helped out of the shell, it is very likely to die; or if a butterfly or moth does not have the exercise of getting out of the cocoon itself, it will die for the lack of strength gained by the exertion of freeing itself from its environment. The exercise sets into good circulation all the fluids of the body, and this activity is what constitutes energy; and so long as this circulation continues, life inheres. So all human beings need to exercise all their faculties, for their proper development. The amount of exercise and periods of rest being wisely directed, help much in inducing states of equilibrium and health.



Polarization in the Master of our faith, and the never-dying hope of receiving a baptism of love and wisdom divine, will help us to be brave, firm, and steady, while we work out our own salvation with fear and trembling, for it is God which worketh in us, both to will and to do, of his good pleasure.

### Why Is a Woman Afraid of a Mouse?

The Subject Soberly Discussed  
by Scientists at Washington

BY ALICE FOX MILLER.

**I**T SEEMS a funny thing that a body of learned scientists should discuss such a question as this. It would seem to show that they had little of importance to claim their attention at that moment. The discussion is interesting to us, mainly because it goes to show what a far-reaching hold on scientific imagination the fallacious theory of evolution has. For at least two of this gathering of sages are recorded as claiming that a woman's fear of a mouse was an instinct handed down from her prehistoric simian ancestors.

Prof. W. J. McGee is quoted as saying: "The instinct goes back to our protohuman ancestors; and we may take it for granted that woman's remote monkey-like progenitrix was afraid of mice. Unquestionably, the earliest human beings, properly so called, lived in trees and fed upon fruits. They did not seek to kill animals, but tried to get away from them. The mouse which ate their stored provisions, was the one particular animal from which they could not escape. Early human beings were afraid of animals; and that ancient fear survives in woman today, being concentrated upon the mouse."

Dr. D. E. Salmon did not go as far back in the path of human evolution as Prof. McGee, but sufficiently so to give his reply a tinge of scientific profundity. His observation was: "Primitive human beings lived in caves. Caves are usually infested by swarms of mice. It is easy to realize that the women of the caverns must have suffered great annoyance from these little animals, which scampered over them in the night, while they were sleeping with nothing but leaves or the skins of beasts to cover them. Thus at length they became very nervous on the subject, and this nervousness came to be hereditary in their sex."

Now, could anything be more far-fetched and absurd than these answers? If they had taken the natural way to find an answer by asking a half a hundred women, they would in all probability have found that there was a real and reasonable cause for the feeling, not based at all on her prehistoric experiences, but on present experiences and common sense. It is an admitted physiological fact that women, as a rule, are of a more sensitive, nervous organization than men; and it is also a fact that under the same provocation of fear or surprise they often times would act differently from what the average man would. This would not necessarily indicate that they had no reason; because of their being differently constituted, or differently dressed or situated, they might have reasons that would not occur to a man. Any of us may call to mind occasions when not only women, but men also, have acted from very absurd reasons.

Now, as to that never-failing, man-amusing subject of

the woman and the mouse: Did you ever observe a woman startled by a mouse darting wildly about, hunting a hiding place? What is the first thing she does? Why, grab up her skirts, of course, and climb up on something. The action itself explains her fear. She has a nervous dread that the quick, scratchy little beast will try to hide himself in the folds of her long flowing skirts. That this fear has an imaginary foundation is not true; for that it has been actually realized with very disagreeable sensations, we know from actual testimony. It is a question of skirts more than anything, and Prof. McGee will have to find some other basis for his reply; for the monkey-woman, living in a tree, not being encumbered with skirts, would not be troubled by the mouse trying to find a hiding place with her. And she would likewise have no cause to climb up on anything, being already "up a tree," where in general mice do not abound.

The women dwelling in caves might be annoyed by mice, as well as by bats and rats: but we have no evidence that they were more annoyed by such things than were the cave men; for both men and women of that age were supposed to have "nerves" such as we speak of today. When men wore long gowns like the women, there is nothing to prove that they had not likewise a dread of mice. How much of their bravery is due to the pantaloons, we will not inquire.

It does not seem to require much penetration to see why a woman is afraid of a mouse; but it sounds so much more learned in a professor to go way back into prehistoric creation to hunt up a so called instinct, than to discover a simple, patent reason right at hand. Perhaps he belongs to that bias of men who grudge crediting a woman with using reason.

We will say in conclusion, that most of these scientists arrived more nearly at the truth than did the two whose views are quoted.

### The World's Measure of a Man

BY H. B. BOOMER.

**T**HE FAMILY of Mr. A—, a wealthy manufacturer, had been blessed with three sons. All that deeply affectionate and wise parents could do for the training and education of children was their portion. From an early age the two older boys delighted their fond father's heart with a really remarkable interest and grasp of business ways and principles. Although not with the parents' knowledge, the oldest, when a little fellow in knee trousers, accumulated quite a store of marbles and tops, through "trades" made entirely fair and square. The youngest was a manly little fellow also; but his taste ran in other lines, and he found more pleasure in his mother's company than did his brothers. He was not at all a "sissy;" but he would rather listen to the young lady next door draw sweet tones from the violin and he loved more the beautiful works of art that adorned his father's walls, than playing tops and marbles. His brothers were interested in the pictures too, but only because of the fabulous prices their father said he had paid for them in Europe. The father always looked askance at his youngest, and wondered how such an odd fish got into his puddle.



These boys, years later, all made their mark in the world. The two oldest became great commercial captains; the younger an artist and writer on art. The friends of the family all had a good word for the artist; but they looked on him with a kind of contempt and pity, when they considered the great wealth and position of the brothers. True, some shady dealings had been charged to the two elder; but their money protected them, and their friends were numberless. The business men lived in their marble palaces in winter, and in summer chateaux during the hot months; the artist had a modest little dwelling in one of New York's suburbs. Most people of today in comparing the members of this family would consider the artist a failure.

As a popular song of a few seasons past had it, "The man that rules the world is the man with the dough." The members of the human family are today straining every muscle to acquire the "almighty dollar." Naturally, we consider that party most successful who gains what we all are aspiring for. Hush! for the pity of it is, we care not how they gain it. The first and most important question of the day is "how much is the man worth?" Not worth in character and service to his fellowmen, but, how many dollars is he worth; how much has he been able to beg, borrow, or steal, under the guise of carrying on a legitimate business? And what a prominent factor actual stealing has come to be in so many modern business transactions—as the stench which arises from the exposure of the moral filth that has kept our magazines filled for the two years just past, will testify.

One of the startling developments of high finance came to my notice in *Everybody's Magazine*. The great corporations formed to skin the credulous Americans, keep in their employ a number of shrewd detectives, for the sole purpose of keeping tab on all the actions of their opponents in the game of grab. The reports of some of these sleuths read like the dime novels that we used to purchase as boys, and slyly read under our school desks. One detective, employed by one set of frauds to gain information concerning a transaction perpetrated on them by another fraud, went so far as to rent an office adjoining the fraud's office from whom the information was desired. By tearing away at night the lath and plaster, and leaving between the two apartments a single thickness of wallpaper, the information desired was obtained, and the sleuth highly rewarded. Judging from such incidents, a modern version of the old saying, "All is fair in love and war," would be, "All is fair in business transactions."

Some one will say, "But look at the honor and high reward paid to all classes of artists and men of letters." Dear friends, it would seem so on the surface; but if we will take the tools of the mind, called discrimination and logic, and break through a thin veneer, we will discover the love of money to be at the root of all this apparent worship of the Muses. I recall so many little incidents of real life that will illustrate this fact. The attention of wealth and fashion at the opera is well known; it is equally well known of the late arrivals at performances, the frequent early departures, the continual chatter kept up during the singing of some beautiful aria; all showing a startling indifference to art.

Do not understand me to say there are not many in the audience who love and listen attentively to the music; but still the great spirit of indifference to the production is marked to anyone willing to observe. Most of these people come because fashion and wealth have decreed it the proper thing; and no finer place could be wished in which to display the gowns and jewelry that the money of a wealthy husband or father has supplied. Love of display, and not love of art, is at the bottom of all this brilliant show. The prima donna or tenor that is paid the greatest salary, often receives an extra glance from the eyes of these mammon worshippers.

In passing through New York City last spring, I spent a few days in sight-seeing. Everyone visiting New York of course indulges in a ride on top of the Fifth Avenue bus. On the front seat of this "rubber-neck" cart, was perched a wise looking individual. We found later that he was our guide book, for the time being. From one end of the avenue to the other, this human book of statistics gave us the construction price of every beautiful palace that we passed; but never a word about the architect's name, or other points on that line. Here was a man hired to point out the interesting facts to his passengers, and his choice suits nine-tenths of them. The incident simply shows the trend of the American mind.

In the same city, in passing a handsome music store, I noticed quite a throng in front of one of the large show-windows. I stopped to ascertain the cause. In the window hung a beautiful violin, price marked eleven thousand dollars. Do you suppose it was the graceful curves of the Stradivarius, or the rich dark varnish so beautifully laid that attracted this throng? It is needless to answer.

It occurs to me that some such table as this might be added to our already numerous ones of weight and measure: A man without gold equals zero; a man with twenty thousand is fairly respectable; a man with a million is "some pumpkins;" a man with a billion equals a king.

## Items Concerning the Religious World

Owing to the shortage of candidates for the ministry of the M. E. Church, it is proposed to make up the deficiency by appointing women to the vacant fields.

Rev. S. H. Howe says, "A great theology has never been so near any age as it is near our own." It is nearer than he thinks; in fact, it is right here now.

Rev. Cyrus F. Stinson, pastor of Westminster Congregational Church, Kansas City, Mo., advises his members to attend the best plays. He urges the need of municipal theatres.

A clergyman the worse for drink was asked, "You are a preacher, sir?" "Yes, but I am out of practice just now," was the reply. Modern Christendom is in like case. It is not, and has not for a long time, been practising the doctrines of the primitive church.

A religious paper views healing of the sick as a sign of the restoration of the gifts of the Spirit. A reference to Matt. 7:22,23 will show that healing is not necessarily a sign of the operation of the divine power.



# For the Younger Minds

Marguerite Borden

## CHOOSING A RELIGION

**T**HE WORLD is overrun with fallacious creeds,—like a harbor crowded with ramshackle crafts which, at first glance, appear secure, but which, at a moment's notice, may be rent into fragments, or sink to the bottom to rise no more. A person about to start on a long voyage wishes the vessel in which he embarks to be not only outwardly pleasing to the eye, but strongly built, broad-sided, in every respect seaworthy, equipped to ride the waves through the fiercest gale, and withstand the attack of every storm.

A person about to select some form of belief, sees about him "isms" and cults innumerable. Some men inherit their religion, are contented with it, and wish no change. Others are forever seeking something new. Christian science allures many, as do the various popular beliefs; but, in the majority of hearts, the longing for something to uplift them from the tears and sorrows of their present life is unsatisfied.

The doctrine of eternal torment is a nightmare to all young people. Fortunately, parents of this generation seldom frighten their children out of their wits by hair-raising descriptions of life hereafter; though most ministers of the modern church define the Almighty as a universal spirit, an all-pervasive something which actuates the world, a mysterious presence whose awful eyes keep unceasing vigilance over each member of the human family, now selecting a good child to sit beside his throne, but more often condemning a bad one to go to the nether world and be burnt till the end of time. What would you think of a kind father who would throw his disobedient son into a red-hot furnace?

That hell as a condition will always exist is certain, but for any person to remain in it eternally would be impossible. It is often argued that, were there a God, he would not permit humanity to exist in sin and misery. God never voluntarily condemns any man. People place themselves in evil states through ignorance and violation of the laws of life. Development is a law of the universe which God himself cannot alter.

Science and religion are at variance. Doctors of divinity bring no science into their theological discourses, and scientists, when discussing the formation of the universe, leave God entirely out of the question. What is the cause of the multiplicity of erroneous creeds? Why the separation of science and religion? What and who is God? "God is the inresistent spirit of the perfectly upright man." Christ was such a man;—a being of unblemished character,—perfectly upright, involving within himself the spirit of Divinity.

Koreshanity teaches that the spiritual world exists within the human race; that God inhabits an interior sphere of this world, and manifests himself periodically to uplift humanity according to its development. The universe, as to time, is without beginning and without ending. It is perpetuated by invariable law, which is a process of involu-

tion and evolution. Let us take, as an example of these processes, the pine tree. Seed from the cone falls upon the ground and are planted. From this implantation are produced the trunk of a great tree, the branches, the needles and finally again the seed in the cone. A pine seed involves within itself the potency of the tree; it is the evolved product of the pine, while the pine, in its fullness, is the evolved product of the seed.

The Christ said, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; \* \* the harvest is the end of the world; and the reapers are the angels." Speaking symbolically, He also said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Nineteen hundred years ago the Christ planted the seed of truth in a world of ignorance; he did not then disclose all the truths which were ultimate to be given, because at that time men had not developed sufficiently to receive them. He sowed the good seed of truth, which fell into the ground of humanity and died there at the end of the world (meaning a cycle of time) it might "bring forth much fruit."

Gradually sleep enveloped mankind,—the sleep of forgetfulness. "While men slept the enemy came and sowed tares among the wheat." Slyly and surely, evils crept into men's hearts, and they forgot the meaning of the beautiful truths which had once ennobled their lives. When the dawn of truth has once more awakened the slumbering mortals, their added experiences (for re-embodiment is a part of the law of development) will have brought them nearer perfection; church and state will be reunited and we shall have the science of religion, which is the science of Universology.

How is the true religion to be distinguished from the myriads of fallacious ones of modern times? By its power to answer all puzzling questions, by its ability to explain the cause and effect of all things, and demonstrate all claims; and, finally, to give to the world that which was promised so long ago, the establishment of God's kingdom in earth, and the wonderful triumph of life over death.

## Reciprocity

**T**HE SUN, moon, and stars are focalizations of energy supplied by the earth's crust. These energies undergo a specific transformation, return to their starting point, and revitalize all material substances. Thus the universe exists by the coöperation of all its parts.

## The Symbol of the Crocus

**T**HE TINY Crocus blossoms fair  
Arise from death, spring after spring;  
And thus a lovely emblem bear,  
The resurrection of the King.



## A Koreshan Picnic

IT SELDOM happens that all the members of the Koreshan Community go for a picnic at the same time; but when this does occur, it is an event to be remembered. For several weeks the whole colony had looked forward to the appointed gala day. When the morning came, the boats were at the docks waiting to take a hundred and forty happy people on their anticipated excursion to Estero Island. There were three launches and several small boats. One launch had in tow a great barge covered with chairs and benches arranged to accommodate a large party, including the Koreshan Band, whose music added much to the pleasure of the occasion.

The first part of the trip was a seven-mile ride down the winding Estero river, beautiful with reflections of the palms. Several hundred snipe, startled at the early morning intruders, flew up from the water-grass and circled swiftly overhead. Snipe have the peculiarity of appearing to change color as they fly. They dart through the air a grayish-brown; then presto! they reverse, showing the underside of their wings, and the whole flock is changed to silvery white.

On such an outing a slight misfortune is considered an adventure; and what would an outing be without some adventure to talk over afterward? At the mouth of the little river is a sandbar, a place where the eddies and tides have together swept the sand into piles. This sandbar can only be crossed by the larger boats at high tide. The tide was a trifle low, and several of the boats would not go over. Poles were brought into service. With much pushing the boats were almost over the bar, when one young man, unused to such maneuvers, but doing his best, splashed headlong into the water. Of course, this disaster was to be lamented, but when he emerged, dripping and blinking, with a wry face, his hair streaming into his eyes, and his glasses gracefully pendant over one ear, few could refrain from laughing.

The sandbar passed, before them stretched the bay, dotted with little green islands. Here and there a pelican floated leisurely on the water, or flew clumsily above it looking for fish. At Estero Island the people clambered ashore, eager to visit the newly cleared palm-grove called Bosquemar, a Spanish name meaning "Woods by the Sea." Now that the underbrush is removed, this embryo park is already a lovely spot. It cannot by any means be termed exclusively a palm-grove. Palms abound, it is true, but Bosquemar contains nearly all wild shrubs and vines indigenous to the Florida climate.

Here grows the common cactus plant bearing the prickly-pear, a fruit from which the unwary novice will at least once fill his fingers with tiny pricklers, but which, when pared, is pleasing to the taste, as well as medicinal. The trunk of the palmetto (a variety of palm) is covered with brown, woven fiber called sacking, from which the natives of some southern countries make cloth and household utensils. Orchids and parasites are numerous; ferns are often seen growing on palm trees, while pineapple-shaped air-plants, and long, gray moss cover the branches of the scrub-oaks. In one place a banyan tree has made of itself a parasite by twining its trunk in a spiral around the trunk

of a palm. In many places the scratches of a stray bear's claws mar the trees; and on one palm, the topmost leaves are flattened where Mr. Bruin had but recently taken a nap.

After seeing these interesting things, the people assembled for dinner, and later dispersed to wander wherever they wished during the afternoon. Some went rowing, and and others went fishing, or hunted for shells on the beach; and all had a merry time till the sun went down. Just before leaving the Island, the people gathered together and listened to a beautiful address from the Prime Counselor,—an address filled with wonderful truths and words of encouragement. Then, last of all, there was the homeward trip by moonlight, the happy ending of a happy day.

## Shooting Alligators

ALLIGATOR hunting is usually done on dark nights, with the aid of bull's-eye lanterns and heavily loaded rifles. Aim is always taken at the alligator's eye, as it is difficult for rifle balls to penetrate its thick skin. This form of hunting is not very dangerous, yet excitement always prevails. Alligator hunting in which the kodak is substituted for the gun is, perhaps, less thrilling, but is certainly interesting. To go gliding down the river on a dreamy summer day, looking for these queer reptiles, is a novel experience.

The Florida alligators make their homes in the cypress swamps, or in the water-grass along the edges of lakes and rivers. On a river trip in a launch, we saw as many as eight alligators in one afternoon. Sometimes they floated lazily along with the current, but more frequently they were seen lying on the banks, basking in the sun. Shooting alligators with a camera is almost as uncertain as shooting them with a gun: for just as everything is ready, they may dive into the water and spoil all the plans.

There was one monster, larger than all the others, that had lived in the river a great many years; and on this special afternoon we were fortunate enough to get several shots at him. This great grandfather alligator, over twelve feet in length, was lying in his bed among the rushes at the river's brink, so very fast asleep that he did not stir until after two or three pictures were taken, and our boat was near the bank, within a few feet of him. He was evidently playing 'possum, for he lay so still that we almost thought him dead; but he finally made such a furious plunge into the water that we all screamed, and that was the last we saw of him.

About this time, the alligators in the neighborhood of the colony had become very troublesome. The pigs had mysteriously gone out of sight when they went to the river to drink, and even the cows had been bitten while wading around in the swamps. One evening about twilight, one of the young girls was walking along a path by the river, when she saw a seven-foot alligator swimming toward her. The bank was high, so she waited to see what would happen. He was probably hungry, for he was bold enough to come up and stop just beneath the bank where she stood, doubtless mistaking her for a new species of pig which would shortly come down for water. She immediately went in search of a man with a gun; and ten minutes later, when she returned with him, the alligator was awaiting her arrival. Among her curiosities is an alligator's claw, which she will always keep as a memento of the wicked 'gator who intended to eat her alive.



## In The Editorial Perspective.

THE EDITOR.

### THE FAITH OF OUR ENEMIES

**T**HE WORLD is full of paradoxes. Striking indeed are many of them. It is paradoxical to say that a people despised for their doctrines and persecuted by men of standing in society, should contain the very essence of genuine progress. Yet such a people stood at the beginning of the Christian dispensation as the leaders of a new era. It has ever been so; and the paradox is just as striking today as in any age of the world. A radical movement without enemies never amounts to anything. Progress requires the spur of opposition. The faith of friends and followers is not enough. The faith of enemies is necessary. The enemies of a movement have faith in it, a faith of such strength as to often constitute a rebuke to the lack of the faith of friends. Koreshanity has always had bitter enemies; it has always been the subject of some kind of conspiracy to destroy its influence. Its enemies have faith in it. They see that it will amount to something; their endeavor is to thwart its efforts. They recognize its power, and they fear it. Their faith is the faith of fear. The faith of an enemy is essential to the progress of any movement. An enemy may be useful in various lines, as well as faithful and fearful. A bitter enemy is an evidence of the strength and force of the movement opposed. It was said by some one, that if you follow your enemy around you will find your friends, for he will develop them so they cannot be mistaken. The next best thing to having a hundred friends, is to have one live enemy. The Koreshan movement has a number of enemies; and the fact that it has them is commendable. Jesus the Christ had perhaps the most bitter and relentless enemies of any character in history, sacred or profane. The existence of an enemy is an encouragement. Our friends may learn a lesson from the paradoxical faith of our enemies. Let our friends repose in us a faith as strong as that of the bitterest enemy of the movement, and the movement will never lack support, just as it never lacks opposition.

### The Corruption of the Judiciary

**T**HE RIGHTS of American citizens are equal before the law. Every citizen has the right to be heard if he is wronged; and he has the right to be fairly tried if accused of guilt. Any man has before the law, every right that any other citizen possesses. The law is no respecter of persons; and if we should judge by the statute books alone, we should say that all of the American ideals are high, and our relations just. But there is a great discrepancy between the requirements of the law and the respect rendered it by men in authority. The contagion extends even to the masses. The law is nothing if it can be evaded. If one may judge from the conditions which obtain in America, it appears as a deplorable fact that the rights of some men are above those of others; that a rich man may enjoy certain privileges not at all accorded or secured to another. We may instance the cases of the jury trials of rich murderers. Frequently the reports of such a trial may be drawn out

from week to week like a continued story. The utmost attention is paid by attorneys to the most minute points for and against the accused, if big fees are involved. It would be impossible for courts to try all murder cases, if they were long drawn out like noted criminal cases of the past two decades. A poor man may murder another. The case may be just as intricate, and the legal points just as numerous as those involved in a noted murder case; but it frequently happens that the case of a poor man is rushed through in a day or two, and he may be imprisoned or hanged without great delay. There is something radically wrong when some men are permitted to ride over the law and will of the people because they possess wealth which gives them false standing. The judiciary of America and of the world is generally subject to the blight of bribe. Courts of corruption are common, and justice is despoiled of her temples.

### The Geography of Human Life

**R**IDPATH'S great race chart strikingly diagrams the known races of the past and present, in the form of a giant tree, extending from a primary root and stock. Its main branches extend upward, dividing into numerous limbs and twigs, to the very extremities of the present. We can scarcely conceive of a tree without the possibility of its fruit and seed. This tree is described in Revelation as bearing fruit every twelfth division of the Zodiacal cycle. The great tree of humanity brought forth the Son of God as the essential Seed of all life. The various races constitute a world, as well as a tree. Each distinct race inhabits a definite geographical division, so that the name of a country may be appropriately applied to its people. We may speak of what Germany or England will do; not the territory of land, surely, but the people. A study of the races in relation to the soils and seas which bound their horizons, is an interesting one, and withal scientific.

### Newspapers as Creators of Prejudice

**M**ANY GOOD things may be said about the American press. Numerous great enterprises are promoted through the various avenues of public information, and the utility of such avenues is obvious. It does not follow, however, that the press always promotes the right, and frowns on wrong. Indeed, it is often the case that the evil receives the support of the press, and the good is turned down. This is especially true of any new movement opposed to the old order of things. It is next to impossible for a newspaper to do anything like justice to a man advocating unpopular views. He is run down by the press simply because he opposes current opinion. It is not a matter of a few instances. Thousands of people have suffered injustice at the hands of newspaper reporters. Newspapers are makers of scoffs and sneers; they are creators of prejudice. They are literary tyrants, often exercising a baneful influence on the public mind. Witness the jingo spirit whenever there may be the slightest excuse for war.



Newspapers want sensation; and if it does not come their way naturally, they create it. They print to sell, and any kind of bait for the disposal of extras is thrown out. The freedom of the press is abused, the same as every other liberty. The cure is not in abridging that freedom, but in purifying the sources of information. A new set of newspaper men is in demand, and that demand must ultimately be met with the supply of honorable editors and honest news service.

## Democratic in Name Only

IF THE NATION were truly democratic everything would be different. It is democratic in name only; hence, conditions are as they are. If the principles of democratic government and society actually prevailed now, there would be no clamoring for the common rights of the common people. Ostensibly, officials of government are public servants. They are frequently public rulers. In the true democracy, every man would be recognized as a sovereign. Mere citizenship would be counted as a valuable asset. Every man would command respect because he is a sovereign citizen. Officials would exist to serve him. Attention would be given to his requests and demands. It would be counted an honor to thus serve the citizen. The simplest information of the existence of wrong would be sufficient to have it ferretted out and all rights protected. But this country is not democratic. Citizenship counts for naught unless it is related to a bank account. No attention is paid by many officials of government to earnest appeals of citizens. Even numerous signed petitions are pigeon-holed. To obtain the favorable attention of Federal authorities, it is often necessary to exhaust all patience in the unrolling of bolts of red tape. And then the wrong may not be righted. This should not be in free America. But it is, more to the shame of twentieth century civilization.

## Modern Industry's Frightful Slaughter

THE GREAT loss of life incident to the pursuit of the various lines of modern industry, constitutes one of the greatest horrors of the old order of the world. It would be almost strange to peruse the columns of a modern newspaper without discovering a number of paragraphs describing the frightful manner in which scores of people lose their lives daily. Modern industry is especially hazardous, because men pursue the dollars at greater risk than ever before. Precautions are thrown to the winds, and men are spurred to dangerous daring. The shadow of death pursues millions of toilers constantly. The crash of railway trains, the collision of steamships, the explosion and caving-in of numerous mines, the collapse of buildings, the merciless clutch of giant machinery, the cauldron of molten metal, the fumes of factories, constitute but a few of the numerous instruments and factors through which modern industry slaughters its victims. It is difficult to adequately conceive of the extent of the great industrial horrors. There is something radically wrong. Loss of life there should be none. It is too much to ask of a civilized people that thousands of lives be sacrificed annually to appease the god of greed. The modern Moloch is relentless in its demands. Its victims must increase year after year, for, it is thought,

what are 100,000 lives a year worth in comparison with the great object of accumulating wealth by the possessors of swollen fortunes? The spirit of genuine humanity cries out against the crimes of competition committed in the greed of gold!

## Phases of Scientific Absurdity

GRAVITATION is the great wonder-worker in modern astronomy. Were it not for the element of mystery supplied by Sir Isaac Newton, the Copernican system would never have amounted to anything. Newton's deductions are being rejected as untenable by thinking minds. He formulated the so called principle that every particle of matter in the universe attracts every other particle, in proportion to its mass and inversely as the square of the distance. There is such an energy as gravity; but it always pulls downward. The force that pulls upward is levity. All attraction between bodies is not gravitation, but Newton made gravitation apply to all attracting forces. Newton was never able to demonstrate his hypothesis of gravitation. Goethe utterly repudiated it; and other minds have conceived different theories to account for universal motion. The statement was recently made by a scientific writer which to us is infinitely amusing. Ingersoll once said that Joshua could no more stop the sun, than a fly at the Cape of Good Hope could stop Niagara Falls. But a fly is said by the scientist referred to, to do more than that. He is able to lift the earth, according to the Newtonian hypothesis. It is said that every time a fly lights on the earth, the earth is moved a certain space toward the fly. Wonderful!—but who really believes it?

## All Tarred With the Same Stick

NEARLY everybody admits that there is something radically wrong with the modern social order. The evidences are too palpable to deny. The spirit of the almighty dollar prevails. The elements of greed and graft are abroad. Nearly all the honest people have disappeared. Adulteration of food products is practiced everywhere. The swollen fortunes demonstrate the presence of the disposition to steal by wholesale methods. The million of toilers are oppressed. The old body politic is diseased, and the modern heart deceitful above all things and desperately wicked. Is it reasonable to suppose that the intellect of the modern world has escaped a corresponding blight? Are modern theories not in keeping with the corrupt life? Is modern science not on a par with the spirit of the application of its products? Is the modern church not corrupted with the ways of the world? The old body of the world is corrupt, and the old mentality is effete, full of foul fallacies. Turn from them now!

## The Prodigies of Fallacy

MODERN science is comprised of numerous phases of false conception. One of the most prodigious of modern fallacies is the Copernican system of astronomy. It is an intellectual extravagance, an enormous exaggeration, a colossal absurdity. Coarse and crude are the hypotheses of world-building, if central and fundamental principles of being are ignored. Truth proceeds logically from correct premises.



## Review of Research & Opinion.

THE EDITOR.

### Christian Life in Apostolic Days

**M**ANY SERIOUS questions are today asked concerning the character of modern Christianity, in contrast with the principles and practices of the Christians of nineteen hundred years ago. It is remarkable to note the extent to which departure is made from the primitive system as promulgated by the Apostles of the Christ. Many of the emphatic declarations of the Lord Messiah are studiously avoided by the modern clergy; and numerous practices of the early Disciples are passed over by the modern laity. An agnostic writer has recently sought to cast aspersions on the primitive Christians, by pointing out some of their radical teachings and methods:

"In order to be saved, they had to crucify every natural desire they had. The God-man or spirit and the natural man were at war with each other all the time. Christians then realized that they had to make a complete surrender of all that was dear to them in this life. They were not allowed property; few of them married. Paul said it was best not to marry."

The gist of the writer's argument is, that there is a wide discrepancy between Christianity then and Christianity now. The standard taken is the modern life; and the effort is to show that primitive Christians were a poor, weak-minded set of people. But the conclusion is utterly out of keeping with the fact that Christianity possessed sufficient mental and spiritual potency to become the great system of the past nineteen hundred years. The use we desire to make of the argument is to aptly point out the fact that modern Christians are not Christians according to the Apostolic conception and practice. The agnostic writer referred to, wrote wiser than he knew when he undertook to show that the early Disciples were very different from modern Christians. Using his words, we ask with him, "Are you a real Christian?"

"If you believe you can own property, or have anything of your own that is not God's or subject to the control of the church, it is because you have never read in your Bible the example the first Christians set for you on the day of Pentecost—how they brought up all of their possessions and laid them at the Apostles' feet, gave them to the Lord, and had all things common. No believers lacked anything. One man and his wife were like so called Christians of today: they held back a part of their belongings, and were immediately struck dead and carried out and buried in short order. Are you a real Christian? Have you given all to the church?"

### The World's Need of Heroes

**T**HE SPIRIT of antichrist prevails. It not only rejects the gospel of Jesus, but denies the operation of Messianic principles in the perpetuity of the human race. Yet the Messianic law is demonstrated everywhere in the production and planting of seed. Leadership in all ages manifests phases of Messianism. Hero-worship is a power among all peoples, and it is fraught with prime significance. The Messianic character is simply the matured manhood of a given age or

dispensation, the fruition of powerful and vital movements, the highest and most central of which is the religious life.

The Apostles foresaw the coming of the antichrist, the manifestation of numerous spirits opposed to the doctrine of Messianism. The effect of modern times on Messianism or true hero-worship, has been recently made clear by the writer in the *Mind Magazine*, the position being taken that heroes are essential to genuine progress:

"The effect of modern democracy upon many minds has been to crush out the spirit of hero-worship. Modern philosophy has abolished the idea of the personal God, and we are taught to look on the Saviors of the world as ordinary men who have been deified by superstitious multitudes. We have found that our attachments to personalities have blinded us to the superior beauties of the souls behind them. We are striving to feel that the divine life is alike in all expressions, and to worship that, rather than the forms through which it is manifested."

### The Passing of Drug Medication

**I**T IS OBVIOUS that drug medication is doomed to pass away. Numerous new schools of treatment of disease are coming into vogue, and the truth is becoming known concerning the unwholesome effects of drugs upon the human system. Thousands of people in various parts of the country have been led during the past decade to reject the theories of the old school physicians.

Recently Professor Metchnikoff, the great Russian scientist, has emphatically declared against the use of medicines and drugs as poisons. He declares that elements of the body which fight against infection are not insensible to poisons. If they are destroyed by drugs, the human system is left defenseless against the encroachments of various diseases. He says:

"The elements which fight against infection are harmed by small doses of opium, and experience shows that alcohol has a harmful action upon them. Other substances regularly used in medicine cause the same results; even quinine, the prophylactic effect of which in malarial fevers is indisputable, is a poison for the white cells. Hence as a general rule medicines should be avoided as much as possible in favor of hygienic measures that might check the outbreak of infectious diseases."

### Professorship of Skepticism

**A** DISTINGUISHED man of letters, in noting the needs of the American people, lays some emphasis on the uses of skepticism. He notes that all thinkers in the real sense of the term, are skeptics of popular teaching. There needs to be some standard by which the public may distinguish wholesome truths from nonsense and fallacy. Concerning what he meant by a professorship of skepticism, the distinguished gentleman said, in reply to the suggestion that university professors were mostly skeptics now:

"Ah, you misunderstand me. I don't mean scientific skepticism, or historical or theological skepticism. I mean that we have need of today, in our everyday life, the skepticism that should expose the absurd ideas, the silly stories, the prepos-



ous reforms, the monstrous credulity that make up the mental furnishing and the social interest of the American people in the present generation—the alleged intelligence of a newspaper reading population."

The spirit of skepticism that would ultimately lead the people to reject that which now passes current for truth, under the name of science, religion, and social economics, would indeed be valuable. We commend it highly. It is on the increase; and thousands may join in the faculty and occupy each his own chair of skepticism, accepting as true only the demonstrated and the verified. An editor commenting on the attitude of the distinguished gentleman observes:

"It is perhaps not easy to say just why the American people at the present time are gullible in respect to all manner of things—scandalous, therapeutic, spiritualistic, promotive, and political. Any discreditable story goes. Personal reputation counts for nothing before the onslaught of the imaginative interviewer, or the penny-a-line romancer." "However, since skepticism is our theme, we are moved to ask how the professorship of skepticism is to be endowed, or from what source its incumbent will draw his due meed of corn and wine? We would not press skepticism too far; we are merely setting an example, and it may be that the ravens which fed Elijah are still circling somewhere in the wilderness."

## Here and Hereafter

SCIENTISTS voice their opinion of the hereafter. A book is being published in London, which promises to be an important literary event of the year 1907. A scientist's brother dies, and the fact sets a portion of the scientific world wondering as to what has become of the man. If asked whence he came, they would continue to wonder. The so called hereafter is a mystery to such great minds. *Here* is simple enough. It is this world, with people living in it now. Yet hereafter sounds very spooky to many people. Hereafter is simply *here* after the present time. Doubtless men discussed this question a million years ago, wondering if there were a hereafter. Well, here we are, and here are they:

"What comes after death? This old question is discussed by some of the leading thinkers of the day in a book which Werner Laurie is publishing. They include Sir William Crooks, Dr. Alfred Russell Wallace, Dr. Lombroso, Sir Oliver Lodge, and Camille Flammarion. Their opinions have been specially collected by R. J. Thompson, who, losing a beloved brother, wistfully wondered if they would meet again, and invited the opinion of thinkers."

## The Coarseness of Commercialism

THE SPIRIT of greed delights in money making. Its goal of attainment is in the possession of many millions of dollars. Modern civilization is impulsed by the spirit of greed. It leads to the sacrifice of honesty and honor. The elements of unrefinement are in the activities of competition; and the results are strikingly apparent in all phases of modern society.

It is terrible to contemplate the utter fallen state of modern mortals. Words cannot picture the conditions of reality. Men and women of refinement not only loathe the conditions, but so far as possible, live apart from the com-

petitive strife, the sordid life of commercialism, the coarseness and crudeness of money making.

Here and there people are awakening to a knowledge of the facts; and minds of courage and strength are crying out against the methods of modern business. Recently Professor Zueblin of the Chicago University, has made some forceful declarations, which may be perceived from the following:

"Professor Charles Zueblin of the University of Chicago, severely arraigned the business men of the country for their lack of courage, culture, and character, and smashed a number of popular ideas in a scathing address on 'The Overspecialized Business Man and Public Morals,' in Handel Hall today. Following are points made in his speech: 'Business is an excuse for all sorts of corruption. Business men possess virility, but lack courage; they have brains, but no culture. Their dominating characteristic is cowardice. There is too much prudery in this country. Modern dress ridicules the human figure. City women are hysterical, and experts in gossip, perfume, and theaters. Maxim Gorky is better than the people who ejected him. There can be, and are, holier alliances without the marriage bond than within it.'"

## Mark Twain's View of Eddyism

MARK TWAIN'S book on christian science is announced as about ready to convey to the public the great humorist's analysis of the cult noted for its denials of everything tangible and visible. The work is said to be not designed as humorous; but Mark Twain finds it difficult to write a paragraph without some phase of the humorous or the comic either palpably or subtly expressed in it. It is said that his opening chapter prepares the mind of the reader to receive with good grace and humor the author's explanation of "the nature and scope of her monarchy, as revealed in the laws by which she governs it, and which she wrote herself." A funny part which presumes to be serious, contains the following paragraph:

"It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. Without ever presenting anything which may rightfully be called by the strong name of Evidence, and sometimes without even mentioning a reason for a deduction at all, it thunders out the startling words, 'I have proved' so and so. It is the first time since the dawn of creation that a voice has gone crashing through space with such placid and complacent confidence and command!"

## The Magnitude of the Microscopic

MORE WONDERS are revealed by means of the microscope, than ever perceived by astronomers through their giant instruments; and more of Nature's laws may be understood through the study of infinitely small things, than through contemplation of all the hypothetical giant worlds of the Copernican system of astronomy. People who have a taste for large numbers may find them involved in the most minute things visible. For instance, here is something from Lord Kelvin which suggests something of the magnitude of the microscopic:

"If we raise a drop of water to the size of the earth and raise the atom in the same proportion, then it will be some place between the size of a marble and a cricket ball. If you fill a tiny vessel one centimeter cube, about three fourths of an inch, with hydrogen corpuscles, you can place therein in round numbers 525 octillions of them. If these corpuscles were allowed to run out of the vessel at the rate of 1,100 per second, it will require 17,000,000,000,000 of years to empty."



# The Open Court of Inquiry.

THE EDITOR.

## THE GREAT PYRAMID OF EGYPT

"I write you concerning the Great Pyramid. A reverend gentleman has been preaching on the subject. He said it contains the whole plan of creation; that he has been studying it for six years, and has everything figured out, even to as small details as the dates of the different steps of creation. \* \* I saw very clearly that he must have had the writings and diagrams of some one else, and used them to make his hearers believe that he is a great and inspired man of God. Are there any such writings extant? Or is there anything in Koreshan literature on the subject that he may have seen?"

"Kindly write something concerning the Great Pyramid. Perhaps you could not treat a subject more interesting and instructive."

THE LITERATURE of the Great Pyramid is quite extensive. Scientists have been studying it for a long while, and each one who has made observations and measurements has endeavored to contribute something to the knowledge of its construction and its meaning. The most noteworthy work on the subject is "Our Inheritance in the Great Pyramid," by Professor C. Piazzi Smyth, who was Astronomer-Royal of Scotland when engaged in the study of the subject. The theories advocated concerning the Pyramid are numerous. Many of them are fallacious. Some of the chronological deductions from exact measurements are not far from correct.

The Great Pyramid is full of mystery. Modern architectural engineering could not duplicate it, because means cannot be devised by modern minds to lift the massive stones it contains. It is a marvel of geometry, which is the science of earth measurement. Its revelations are all through the principles of geometrical relations and positions. No inscriptions of any kind appear in it. The entire metric system of weights and measures is involved in it, as well as numerous chronological cycles of universal progress. In short, it is a bible in stone, a record of the laws and principles of life; and as such it must necessarily reveal the form of the universe, which is cellular.

The noted Astronomer-Royal discovered numerous astronomical relations in the form and measurements of the

Pyramid. A number of striking coincidences are apparent, especially as related to the relations of the earth-measurement. Men have, in their imagination, turned the universe inside out; and as a result of the perversion, the relations of the contents of the cosmos are prodigiously exaggerated.

The Great Pyramid pictures the universe in miniature. It is just as easy for an astronomer to turn the Pyramid inside out in his deductions, as to imagine the universe in such relations. Perverted Pyramid relations have therefore seemed to corroborate modern astronomy, just as the various optical phenomena of earth and sky seem to be in accord with the conclusions of Copernicus.

This is because they were founded upon apparent relations only. In their ignorance of the laws of visual impression, astronomers have been woefully deceived, and led to falsely interpret the various phenomena of the cosmos.

It would be impossible in a brief article, to make clear to the mind of the reader how the various geometrical relations of the Great Pyramid show forth its numerous truths of mighty import. Many people, even without a knowledge of geometry, have studied Pyramidology with profit.

Seen from the standpoint of Koreshan Universology, the geometrical relations of the great bible in stone, with its passage ways and chambers, yield to the intellect greater truths than ever conceived to exist by men who have sought to interpret the Pyramid from the basis of modern science.

At some opportune time, the Koreshan literature will completely disclose all the wonders of that massive structure, which has endured through numerous centuries of time.

### In the Time of the End

"Kindly inform me as to the reckoning of the time of the end of this age or dispensation. Can we base facts on present calendar time? The Mormons, Israelites, Russellites, and others, including Koreshans, I believe, place the end between 1915 and 1917 A. D."

CHRONOLOGY is an important subject as related to time prophecies, the Lord's advent, and the closing

scenes of the dispensation, even the old order of the world; but students of chronology who place too much stress on the importance of certain dates, lose sight of the significance of the events that transpire thereon.

We maintain that it is more important to know the manner of the Lord's appearing than the time of it; for with a knowledge of the manner, one is enabled to recognize the Messianic appearing. The Adventists have failed to recognize the true advent, though the founder of the movement calculated approximately the time of the fulfillment of a number of prophecies.

A prime difficulty with many students of time prophecy, is in supposing that the dispensation is to end on some particular day of some year in the proximate future. They do not realize that there is a perspective of time as well as of space. Events viewed at a distance seem to crowd together, as do objects on the horizon. If one supposes that the horizon is the "jumping off place," and undertakes to locate it, he will never find it, though he goes beyond it.

The dispensations lap a number of years. The ending of the dispensation is gradual, and numerous dates taken in the aggregate, constitute the "time of the end." We are now in such lapsing of the dispensations. Some dates of the time prophecies are fixed, according to the Koreshan System. The Lord's advent or presence covers a period of time.

The first stages of the Lord's coming are in the past. The new dispensation dates from 1839. 1844 was also an important date, as well as 1870. Likewise, 1914-15 will constitute the time of important events. We are not far from the very ultimate of the old dispensation; we are in the period of transition.

The present calendar is full of errors and any calculations premised upon it can only be approximately correct. Time prophecies subjected to measurement on the basis of solar time, lead also to numerous errors. Time prophecies were projected on lunar time, and exact dates of their fulfillment must



made in accordance with the science of the moon's relations to the solar system.

The true lunar year is a little shorter than the solar year. The date of 1844, as determined by Wm. Miller, should have been 1839. Had Wm. Miller and his Adventist following in after years possessed a knowledge of the manner of the Lord's appearing, they would not have been subjected to bitter disappointment.

#### The Great Subterranean Fires

"I enclose an article clipped from the *Boston Sunday Post*, a paragraph of which I have marked. The reading of it brought to my mind the Tamarack mines, mention of which is made in the CELLULAR COSMOGONY. And this question was suggested: Are those mines cooled by the cold storage process, or do the operators get cold air from the Arctic regions? Perhaps, however, the clipping notes an old theory now shelved by the scientists for some new guess. What do you think of it? Please excuse the above if unimportant, and allow me to earnestly thank you and all for the good things we receive from you; and, if not too late, to express our appreciation of the most valuable monthly published, THE FLAMING SWORD."

THE CLIPPING referred to treats of "What is going on inside this old earth?" Reference is made to various speculations in geology, showing that geology is a very unsettled "science." The paragraph marked notes that "scientists have proved that in going a distance of fifty or sixty feet underground, the temperature is raised one degree Fahrenheit;" and that "nine hundred feet down, water will boil."

It is natural, therefore, that our readers should think of the Tamarack mining shafts, which are about one mile in depth. The scientists should think of them also. The Tamarack operators have no need of Arctic winds at the bottom of the shafts, for the temperature there is only a very few degrees higher than comfortable temperature at the top. So the theory that nine hundred feet down water boils, is exploded—unless, perchance, it be the case of water placed over a fire that somebody kindles at that depth.

The fact is, nearly every scientist of repute now rejects the theory of the earth's molten interior, just as the idea that the atmosphere extends only

forty or fifty miles above the earth, is now being set aside as nonsense instead of science. In the latter case the barometer is depended upon, which indicates a ratio of decrease of density of the air as ascent is made; in the former case, the thermometer is called into requisition to "prove" that the crust of the earth is only fifteen or twenty miles in thickness.

We maintain that the subterranean fires are local. There are places where they are near the surface, and heat the waters of hot springs, geysers, and mud volcanoes. At other places, temperature increases at about one degree for every fifty or one hundred feet descent. Again, other places fail to cause such rise in the mercurial column in the thermometer. The fires occur in spots, and some of them may be several miles in depth, with a corresponding lateral diameter.

Take an orange, and note the little oil cells in the rind. Prick one of them and slightly squeeze the orange; a little oil will be observed to run out. The size of the cavity of a subterranean fire is to the size of the earth, as the oil cell is to the orange; and the amount of matter thrown out by a volcano is not greater in proportion to the earth, than the amount of oil exuding from a single cell in the orange rind.

Yet geologists and astronomers have held, from the basis of volcanic eruptions and increase of temperature in some places as descent is made, that the earth is a molten sphere encrusted by a thin rind of matter cooled down. But all such speculations are in the passing, and soon a world-wide mental revolution will obtain.

#### The Size of Sun Freckles

"If we live on the inside of the earth, and the earth contains the sun, moon, and stars, etc., how could a freckle on the sun be 35,000 miles wide and 118,000 miles long? Note what the attached clipping states. Wish you would tell me what you think about it."

THE INQUIRER wishes us to note what the clipping says: "There was a facial blemish on the sun yesterday—a freckle 118,000 miles long, 35,000 miles wide, and covering an area of about 3,500,000,000 square miles. The spot was discovered yesterday

morning by Dr. John A. Brashear, of the Allegheny Observatory, and could be distinguished with the naked eye through a smoked glass."

Now, the inquirer thinks he has us cornered, and asks how a spot as large as that could exist on the sun, if the sun were inside the earth, and that earth only 8,000 miles in diameter. There are a number of startling things in this world; and not the least among them is the conception that an astronomer's guess as to the size of the sun or sun spots, constitutes any kind of an argument against the Koreshan Cosmogony.

Professor Brashear estimates the size of the sun spot; and thousands of people accept his calculations as correct. He is announced as the discoverer of the sun spot. His attention was called to it by a man who was up early enough to see the spot through the Pittsburg fog. That is how Brashear discovered it. The man who first saw it made no estimation of its size. The prodigious mistake was left to be made by the astronomer.

The sun's apparent diameter is only about a half a degree. There are 360 degrees in a circle. The sphere of the heavens is only about 6,000 miles in diameter. A half a degree of a circumference of about 19,000 miles, is about 26 miles. The sun is no larger than that; and the spots are very minute, compared with the great cavity of the earth. So the freckles on the sun's face are not the largest things conceivable.

The so called astronomical bodies are not large. A shadow is said to be cast by the moon during a total solar eclipse. Is it a large shadow? It is only 100 or 150 miles in diameter. The path of totality, the path of the shadow on the earth, is very narrow. The time will come when it will be considered the height of foolishness to think that such a small shadow is cast by a moon 2,100 miles in diameter. And likewise, all the vagaries of modern science will vanish.

Astronomers make their calculations upon the basis of a false premise—that of the convexity of the earth, the supposition that the immensity of space dotted with worlds and suns, surrounds us. What seems to them to be outside infinity, is really limited and enclosed space, the room or hollow of the cellular cosmos.



# THE PUBLISHERS' DEPARTMENT

## THE FLAMING SWORD

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### HERE ARE SPLENDID OFFERS

WE MAKE three or four *special offers* to our friends this month. We want to obtain as many subscriptions and renewals as possible during the next two or three months. The offers may be continued for some time; but the sooner our friends take advantage of them, and begin the little work necessary, the sooner results will obtain to both them and us.

Perhaps you want to subscribe yourself, or renew. Send us three yearly subscriptions at \$1.00 each, and we will send you THE FLAMING SWORD one year for your trouble. Or, you may obtain four subscriptions at \$1.00 each; remit us \$3.00, and keep \$1.00 as your commission.

If you will get 10 of your friends to join in a club, and you should wish to give them the advantage of reduction, you may let them have THE FLAMING SWORD for one year for 60 cents each. Send us \$6.00 for the 10 yearly subscriptions, and we will mail you three copies of the CELLULAR COSMOGONY for your trouble.

If you raise clubs of 20, each subscription will cost 50 cents per year. You might want to get 20 friends interested, and make them this special offer. It is comparatively easy to raise clubs where such a low price is given for a magazine. We will send you six copies of the CELLULAR COSMOGONY for this club.

Where yearly subscriptions cannot

be obtained, it is well to offer trial subscriptions. Get up a club of 10 for six months, and you may offer them our Magazine for that period for only 25 cents each. Many men and women will subscribe six months for a quarter. For this club, we will mail you two copies of the CELLULAR COSMOGONY.

In case you cannot get six-month subscriptions, perhaps a trial subscription of *three months for ten cents*, single subscriptions, or any number, might be taken advantage of by many people.

Some of our friends are disposed to solicit subscriptions without commission or premium. They are faithful and self-sacrificing workers. But not all our friends are in circumstances to devote much time to the work, without greater loss than they can afford. We make the above offers to all such as desire to take advantage of them. The offers are liberal enough to afford some recompense for the work of inducing interest. If you wish to work with sample copies, we will supply them in lots of 10 for 5 cents each, postage prepaid.

Go at the work earnestly. Be careful to interest. Be wise as serpents and harmless as doves. Offer no offense, though others oppose our doctrines. In many cases more good may be done by showing our Magazine, than by endeavoring to discuss the System. If you are diligent and discreet, calm and courteous, you will attract attention to our work. Aim to send us *large lists*, and send them as soon as possible.

### Why Koreshans Eat Plain Food

IT IS difficult to get people to understand why a plain bill of fare is served to the people of the Koreshan Institution. Our enemies endeavor to make capital of our light diet, and attack us as though it were a crime to be gluttons. It is none of our enemies' business what we eat; but it is often well for our friends to know that there is a science of healthful living as well as an art of eating.

The following by Mr. N. O. Nelson in *Fellowship*, of Los Angeles, California, is concerning the light diet and method of mastication recommended by one Dr. Fletcher; and considering it good advice, we reprint it herewith for our readers:

Has anything made mankind so much trouble as eating? Not only the trouble of getting enough to live on, but the superfluous. Talk about the drink bill! it does not equal the meat bill, let alone all the grocers' fancy goods. Drunks and dyspeptics are nip and tuck in appealing to sympathy.

Horace Fletcher has written a very readable book about how little food it takes to keep a man healthy and strong, and how to make use of that little. I know he is right, because I practised it to a large extent before he did. The less I have eaten and the more time I have taken, the healthier and younger I have felt.

This book about eating, he calls "Glutton or Epicure?" Glutton is one who stuffs himself with things that taste good just for the taste. An Epicure—from the stoic philosopher Epicurus, selects his food with nice discrimination for its adaptability.



to the wants of his system. He eats only the right quantity of the right kind in the right way.

A small quantity well chewed is enough. Chewing it until a liquid well mixed with saliva, makes any plain food toothsome, and puts it in shape for easy and complete digestion.

When a man fills up with beef, potatoes, cabbage, and pie, he must rest an hour before he can work or think. When he chews and swallows two slices of bread and a glass of milk, or the equivalent, he can start off on his wheel for a century ride, or tackle his cord of wood, or dig away at the secrets of the universe. When he has done the chewing, there is no work left for the stomach and the blood to do but smack their lips and look pleased. It all goes into the blood and tissue, there is almost no waste. The doctors have always told us the stomach was the seat of trouble; fasting has been part of their cure. Fletcherize the food when we are well and we shall not get sick.

Besides, you don't have to work half as much to get the money to buy the stuff that hurts. Eleven cents a day is what it costs Fletcher, and it isn't bread and water, either. That is \$16.50 a month for a family of five. An American mechanic spends forty, and the Intellectuals who can afford it, spend a hundred or two. It takes eighty hours of mechanical labor to buy the excess for the mechanic's table, and then come the days lost by feeling badly, and the doctor bills and patent medicines and funeral.

The Art of Doing Without is a fine art, a healthy art, and an æsthetic art. It pays in all manner of ways.

## The College of Quality and Refinement

THERE ARE schools and schools, both good and bad. There are universities in existence that Solomon in his wisdom would frown down upon; and there are some apparently insignificant efforts at imparting knowledge to students, to which even the Almighty would give encouragement. The best thing we have seen recently on what constitutes a desirable college, was written by Elbert Hubbard, for the *Cosmopolitan*.

Koreshan educational effort does not involve so many books as some institutions, the important characteristics being the impartation of knowledges pertaining to the science of life, the development and refinement of character, and elevation of the mentality in aspiration to the higher planes of attainment. It is the Koreshan effort to lay the foundation for the true univers-

ity of the future. Mr. Hubbard's article is as follows:

It is qualities that fit a man for a life of usefulness, not the mental possession of facts. The school that best helps to form character, not the one that imparts the most information, is the college the future will demand.

I do not know of a single college or university in the world that focuses on qualities. I do not know of a university in America, excepting Tuskegee, that prohibits the use of tobacco among its students. At Harvard, Yale, Dartmouth, Columbia, and Princeton, cigarettes are optional; but a stranger, seeing the devotion to them, would surely suppose the practice of cigarette smoking was compulsory. The boy who does not acquire the tobacco habit at college is regarded as eccentric. Many of the professors teach the cigarette habit by example. At all of our great colleges, gymnasium work is optional. Instead of physical culture, there is athletics, and those who need the gymnasium most are ashamed to be seen there.

How would the scientific cultivation of these do?

**BODILY QUALITIES:** Health of digestion, circulation, breathing, manual skill, vocal speech, and ease in handling all muscles.

**MENTAL QUALITIES:** Painstaking, patience, decision, perseverance, courage, following directions, tact, concentration, insight, observation, mental activity, accuracy, and memory.

**MORAL QUALITIES:** Putting oneself in another's place, or thoughtfulness for others, which includes kindness, courtesy, good cheer, honesty, fidelity to a promise, self-control, self-reliance, and self-respect.

If you knew of a college that made a specialty of qualities, where the teachers were persons of quality, would you not send your boy there? And if you would send your boy to such a college, would not others do so, too? These things being true, will we not as a people soon decide to pay teachers enough to secure quality?—which is not presuming to say we have none now. Would not such a school as this evolve through the law of supply and demand, a college that approximated the ideal?

## Book-Learning Does Not Count

"What is education? Of course, it is not book-learning. Book-learning does not make five per cent of that mass of common sense that 'runs' the world, transacts its business, secures its progress, trebles its power over Nature, works out in the long run a rough average justice, wears away the world's restraints, and lifts off its burdens. The ideal Yankee, who 'has more brains in his hand than others have in their skulls,' is not a scholar; and two-thirds of the inventions that enable France to double the world's sunshine, and make

## List of ————

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"You idiot!" he roared to the French violinist, "can't you see that is a fly on your music?"

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